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5 September 1984

KOREAN AFFAIRS REPORT

KULLOJA, No. 11, November 1983

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

CONTENTS

Kim Il-song: Let the Nonaligned Nations and Developing Countries Build National Culture, Holding the Banner of Sovereignty, Independence.....	1
Let Us Realize Ahead of Schedule the Ten Major Prospective Targets of Socialist Economic Construction, Energetically Launching the Struggle for the Creation of 'The Speed of the Eighties'.....	8
The Great Leadership That Has Glorified the History of Human Remolding the Communist Way (Pak Yong-sun).....	18
The Philosophical Principle of the Chuche Ideology Is the Cornerstone of the Man-Centered World View (Yi Song-chun).....	28
The Anti-Japanese Guerrilla Study Method Is the Traditional Study Method of Our Party (Kim Ki-pan).....	37
The Faith and Ethics of the Chuche-Oriented Revolutionary.....	46
Revolutionary Indoctrination in Character Building and the Task of Nurturing Social Beings the Communist Way (Ch'oe Ch'ong-ui).....	57
The Film Efficacy Struggle Is a Powerful Method To Inspire the Masses To Carry Through the Policy of the Party (Ch'oe Chong-kil).....	65

Chucheization, Modernization, and Scientization of the People's Economy Are the Basic Method of Laying Socialist, Communist Material and Technical Foundations	73
(Kim Ki-ho).....	
Organizational Political Work of the Party Committee for Normalization of Production	
(Yi Hyong-chom).....	83
Realizing the Proposal for the Founding of the DCRK Is the Most Urgent Task for National Reunification	
(Yi To-chun).....	91
Independent-ization of the Whole World Is the Common Aim of Progressive Peoples of the World	
(Chong Tong-uk).....	100

KIM IL-SONG: LET THE NONALIGNED NATIONS AND DEVELOPING COUNTRIES BUILD
NATIONAL CULTURE, HOLDING THE BANNER OF SOVEREIGNTY, INDEPENDENCE

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 2-9

[Speech at the Banquet Welcoming the Participants in the First Conference
of Educational and Cultural Ministers of the Nonaligned and Other Developing
Countries on 26 September 1983]

[Text] Respected Educational, Cultural Ministers of many countries of the
world and foreign guests!

Comrades and friends!

The first conference of the educational, cultural ministers of the nonaligned
and other developing countries, which embodies the noble idea of sovereignty,
independence of the peoples of newly emerging countries, has been held in an
impressive manner amid great expectation and concern of the progressive
peoples and men of culture of the world.

Our people consider it a great joy that the historic first international
meeting of educational, cultural ministers of the nonaligned and other
developing countries to work out an effective method for educational and
cultural development, a question that is arising as a very important and
urgent matter in the construction of a new society by the peoples of newly
emerging countries, has been held in Pyongyang, the capital of our country.

I warmly welcome the educational, cultural ministers of many countries,
the delegates from international organizations, and all foreign friends,
who have participated in this conference, and wish the conference admirable
success from the bottom of my heart.

That the educational, cultural ministers of the nonaligned nations and
developing countries aiming for the independent stand and attitude should
sit at one table, share achievements and experiences in educational and
cultural work, and discuss measures and methods for the development of
exchanges and cooperation in this area has very great significance. This
conference will become an important opportunity to encourage and inspire
the struggle of the peoples of newly emerging countries to develop education,

culture and arts and build an independent new society, and be contributing greatly to strengthening the nonaligned movement and realizing the independentization of the whole world.

Comrades and friends,

Today the peoples of the nonaligned nations and developing countries are faced with the sacred task to solidify their national independence already won, defend their national sovereign rights, and build a free and prosperous new society. In order that the peoples of newly emerging countries may successfully build an independent new society, they must put great efforts into developing their national culture.

Cultural construction is a very important task to bring up people as energetic social beings and civilize their nation. An important characteristic characterizing a nation is culture, and development of the nation is achieved precisely by the development of culture. Only if people, the masters of society, are brought up as independent and creative beings, strengthening educational work and developing culture and arts, is it possible to quickly develop society and achieve the prosperity of the country and the people.

To develop national culture is arising as an even more urgent question before the newly emerging countries which, casting off imperialist colonial enslavement, have achieved national independence and embarked on the road of building a new society. In bygone days, on account of the policies of the imperialists, the policy of national language obliteration and the policy of obscurantism, the peoples of newly emerging countries were left way behind modern civilization. Unless the newly emerging countries eliminate the cultural backwardness inherited from the old society and build a new national culture, they will not be able to get out of their backward position or to become a full-fledged sovereign independent state.

Education is a crucial task influencing success in the construction of a new society and the fate of its nation. The construction of a new society aimed at the enrichment, strengthening, and development of its country and the growth and prosperity of its nation must begin with the task of educating its people who are in charge of the construction.

In order that the newly emerging countries may correctly develop education, they must liquidate the dregs of imperialist colonial enslavement education and democratize education. The nonaligned nations and developing countries, by thoroughly liquidating the reactionary enslavement education system put in place by the imperialists and establishing a new democratic education system, must develop national education to suit the demands of the construction of a new society and open up a wide road which will make it possible for all members of society to study freely.

Today an urgent question which the newly emerging countries must solve with priority in educational work is that of commendably conducting national cadre training work and insuring on their own the needs of cadres necessary for the construction of a new society. Cadres resolve everything. Only if

there are able national cadres available, will it also be possible to manage the state and build a self-reliant national economy, and so, too, will it be possible to develop science, culture and arts and strengthen the national defense force. The newly emerging countries, putting statewide efforts into national cadre training work, should bring up national cadres in large numbers on their own for various areas such as state management cadres and economic management cadres, educational and cultural cadres and military cadres.

Knowledge is none other than people's creative abilities and in consequence, in order to turn the masses of working people into the workers of building a new society, it is imperative to decisively improve their standards of knowledge. The newly emerging countries, by developing adult education work to suit their own specific conditions and stamping out illiteracy left behind by the old society at the earliest possible date and by improving the overall standards of knowledge for the working people, must see to it that they perform their role satisfactorily in the construction of a new society. The newly emerging countries, also strengthening education work aimed at the younger generation, should bring up the rising generation as admirable personnel who will be shouldering the future of the country and the people.

Progressive culture and arts are energetic means to arm people with an advanced thought, indoctrinate them in noble morality and laudable character, and encourage and inspire them to struggle for the construction of a new society.

The nonaligned nations and developing countries, by firmly maintaining a revolutionary national cultural construction line, must wholesomely develop their national culture and arts.

What arises as an especially important question for the newly emerging countries in developing a progressive national culture and arts is that of repudiating restorationism and national nihilism in the cultural construction area and opposing imperialist cultural infiltration.

In cultural construction, restorationism bent on bringing back to life what is reactionary and national nihilism disavowing the traditions and heritages of national culture both obstruct the creative development of national culture and constitute an obstacle to making the chuche stand and attitude of the nation come alive. Only by making the innate traditions and superior heritages of national culture come alive and developing them to suit modern aesthetics and contemporary demands is it possible to create a genuine national culture and arts and go forward to develop them ceaselessly.

The reactionary culture of imperialism is a mental opiate gnawing at people's wholesome ideological consciousness and paralyzing their struggle desires, and poison obliterating the national culture of newly emerging countries. The newly emerging countries must keep thorough vigilance against the infiltration into their inside of all kinds of corrupt reactionary culture being spread by the imperialists, and absolutely must not permit the slightest of its element in all areas of culture and arts.

If the nonaligned nations and developing countries are to develop a genuine national culture, they must thoroughly establish chuche in the cultural construction area.

Today the genuine national culture the newly emerging countries must build is a culture where chuche is established, a chuche-oriented culture. What is called the chuche-oriented culture is a culture congruent with the characteristics of one's nation and the interests of the revolution of one's country, a culture where the masses of people become its creators and enjoyers.

Inasmuch as each country has different conditions and environments for its developing national culture and each people have peculiar national characteristics of their own, they must develop their national culture in their own style to suit their own country's specific conditions and their own people's life feelings. The newly emerging countries must create a revolutionary culture congruent with their national characteristics with their people's wisdom and talents, and see to it that the masses of people enjoy all the cultural assets to their heart's content.

In order that the nonaligned nations and developing countries may rapidly develop national education and national culture and arts, it is imperative to strengthen international exchanges and cooperation in these areas.

The newly emerging countries have long histories and admirable cultural traditions behind them. The peoples of Asia, Africa, and Latin America, early on with outstanding talents and industrious creative activities, have brilliantly developed their national culture and been greatly contributing to the cultural development of mankind. The numerous cultural remains and relics in Asia, Africa, and Latin America representing ancient cultures graphically show the wisdom and talents of the peoples in these regions which have brilliantly adorned the treasure chest of the culture of mankind. That into the modern times the peoples of newly emerging countries have become lagging behind in terms of culture is absolutely not because of their being "inferior races" but because of the aftereffects caused by the barbaric colonial rule and vicious culture obliteration policy of the imperialists.

The peoples of newly emerging countries, after casting off the imperialist colonial yoke and embarking on the road of building a new life, have scored a great deal of achievement in developing national education and national culture and arts. If the newly emerging countries conduct brisk exchanges and close cooperation with one another based on the achievement already scored, they will be scoring an even greater achievement in national cultural construction.

The newly emerging countries, sharing the achievement and experience gained in developing national education and national culture and arts in various forms and by various methods such as academic symposia and short training courses, must widely generalize them, and realizing the broad exchanges of teachers, specialists, scholars, art troupes and athletic teams, cooperate with one another in organizing national cadre training work and educational

and cultural facilities. We also consider it necessary to regularly organize festivals such as the art festival and athletic festival of the newly emerging countries.

That in the past period, by the joint efforts of the nonaligned nations and developing countries, an action plan was formulated for cooperation in the educational and cultural areas, and educational and cultural coordinating bureaus of the nonaligned nations were installed, constitutes an inspirational success. The newly emerging countries, by jointly searching the method to put into practice various steps for cooperation in the educational and cultural areas and formulating positive measures, should strive to make them realized at the earliest possible date.

Comrades and friends,

Our people, under the precise leadership of the Korean Workers Party and the government of the republic, have scored a brilliant success in national cultural construction and compiled priceless experience.

In bygone days, on account of the Japanese imperialist national culture obliteration policy, our country was backward in terms of culture. Immediately following liberation our country was very short of national cadres and an absolute majority of the inhabitants illiterate. Unless such cultural backwardness was liquidated at the earliest possible date, it was impossible to properly solve any one question arising in the construction of a new society.

The Korean Workers Party and the government of the republic, putting the cultural revolution in the forefront as an important task to build a new society, put great efforts into developing national education and national culture and arts.

Our party and the government of the republic, in building a new society, invariably maintained the principle of firmly giving priority to education work over all other tasks. Even under conditions that our country's circumstances were very difficult, we spared nothing for education work, and even during the formidable days of the Fatherland Liberation War, a showdown on which the fate of the fatherland hinged, we never interrupted education work for a moment.

As the revolution and construction advanced and the national economic foundations became firmer, we implemented the compulsory primary education system and the compulsory intermediate education system stage by stage, and at present we are implementing universal 11-year compulsory education. Today in our country all members of the rising generation, enrolled under the 11-year compulsory education system, are receiving complete intermediate general education until their labor age without paying a penny for it, and they are growing up as reliable constructors of Socialism, Communism. We are making not just the younger generation but all working people, enrolled under a certain education system, study while working and go forward to improve their cultural and technical standards ceaselessly.

By the people-minded education policy of our party and the government of the republic, ours has become "a studying country," "a country of education" where all of the people from the young to the old are studying and developing all together.

Today in our country, with higher education making an epoch-making development, the question of national cadres which arose as such a difficult question in building a new fatherland immediately following liberation, has been solved completely. In our country where there was not one university before liberation, there are now 180-plus universities and colleges, and we have already trained a large army of 1.2 million technicians and specialists. Today in our country, by the national cadres we have brought up on our own after liberation, all of the state and economic organs, scientific and cultural organs, factories, enterprises and cooperative farms are being admirably managed and operated, and the three revolutions--ideological, technological, and cultural--are being pushed energetically.

Great though our achievement already scored in education work is, our prospects are even more bright and splended. At present in our country, preparatory work is being conducted for implementing compulsory higher education in accordance with the guideline set down by the Sixth Congress of the Korean Workers Party for intellectualizing the whole society. As compulsory higher education is implemented in the days to come, all members of society will be receiving university education and growing up as comprehensively developed communist social beings, and when this comes to occur, the distinctions between mental labor and physical labor left behind by the old society will disappear and complete social equality will be realized in the labor life of working people.

By the correct literary and art policy of our party and the government of the republic national culture and arts are brilliantly blossoming and developing in our country.

Our literature and arts are chuche-oriented literature and arts holding socialist content adapted to national form. Our literature and arts, breaking fresh ground for socialist literature and arts, are admirably performing the mission as a weapon of struggle for revolutionarily indoctrinating working people and calling them to creative labor and construction of a new life. Today our country is in the heyday of literature and arts unprecedented in our people's history of five millennia.

Our experience bears vivid testimony to the fact that a country, even though culturally backward, if it puts a precise national cultural construction line in the forefront and goes forward to thoroughly carry it through firmly on the independent stand, can score a great success in developing education, culture and arts.

Comrades and friends,

Today the imperialists such as the U.S. imperialists are ceaselessly perpetrating machinations of aggression and intervention against the newly emerging countries

and cunningly plotting to divide and destroy the nonaligned movement. On account of the machinations of the imperialists the nonaligned movement is going through trials and a lot of barriers are being created in the way of the struggle of the peoples of newly emerging countries for the construction of a new society.

Today's situation urgently calls for crushing the aggression and division machinations of the imperialists and further strengthening and developing the nonaligned movement.

The basic guarantee for strengthening and developing the nonaligned movement lies in the nonaligned nations firmly maintaining the independent stand and attitude and firmly uniting and closely cooperating with one another. The nonaligned nations must continue to hold aloft the revolutionary banner of anti-imperialist sovereignty, further strengthen political unity, and go forward to positively develop economic and cultural cooperation.

The nonaligned nations and peoples of all newly emerging countries, by firmly solidarizing the anti-imperialist sovereignty struggle force and going forward to staunchly fight keeping unified step, should beat back the aggression and division machinations of the imperialists, thoroughly defend national sovereign rights, and brilliantly attain the cause of independent-ization of the whole world.

To defend the principle and idea of the nonaligned movement and struggle for their strengthening and development is the immutable external policy of the government of the Democratic People's Republic of Korea. Our republic's government, holding aloft the banner of sovereignty, friendship, and peace in the future the same as in the past, shall firmly unite and closely cooperate with the nonaligned nations and positively struggle for the strengthening and development of the nonaligned movement. Our republic's government shall make every effort to strengthen cooperation between the newly emerging countries in the development of national education and national culture and arts, and shall faithfully fulfill its assigned responsibility and duty in these areas.

I firmly believe that the first conference of educational and cultural ministers of the nonaligned and other developing countries, conducted successfully to suit the desires and expectations of the peoples of all newly emerging countries and men of culture, will bring good fruits.

With all my heart wishing you all, who are dedicating yourselves to developing national education and national culture and arts, new success in your future endeavor, I propose a toast to brilliant success in national cultural construction of the nonaligned nations and developing countries, to the friendship and solidarity of the peoples of all newly emerging countries, to the strengthening and development of the nonaligned movement, to the health of the educational and cultural ministers of various countries, of the delegates of international organizations, of all foreign friends who have participated in the conference, to the health of comrades and friends who are gathered here.

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LET US REALIZE AHEAD OF SCHEDULE THE TEN MAJOR PROSPECTIVE TARGETS OF SOCIALIST ECONOMIC CONSTRUCTION, ENERGETICALLY LAUNCHING THE STRUGGLE FOR THE CREATION OF 'THE SPEED OF THE EIGHTIES'

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 10-15

[Text] To realize the 10 major prospective targets of socialist economic construction is one of the most important guidelines our party has put in the forefront today in order to hasten the complete victory of Socialism.

The great leader Comrade Kim Il-song, with his keen insights into the urgent demands of our developing revolution, once again emphasized importantly in his historic speech at the banquet in celebration of the 35th anniversary of the founding of the republic the fulfilling of the Second Seven-Year Plan and the occupying ahead of schedule of the 10 major prospective targets of socialist economic construction in the 1980s, and graphically enunciated concrete methods for the realization.

The struggle to realize the 10 major prospective targets of socialist economic construction is an awesome one in order to advance onto a new higher peak of socialist construction, and an encouraging banner energetically inspiring all party members and working people to great leap forward and innovation.

In order to brilliantly realize the 10 major prospective targets, an awesome blueprint unprecedented in the struggle of our people for socialist economic construction, it is imperative to further stoke the fire of the struggle for the creation of a new speed of socialist construction, "the speed of the '80s."

The struggle for the creation of "the speed of the '80s" is a sacred one to continue to add luster to the prideful history of our country's socialist construction which has been embroidered with epochal transformations and miracles, and a rewarding struggle to positively step up economic construction to suit the demands of conversion of the whole society to the chuche ideology. Spurring the struggle for the creation of "the speed of the '80s" is precisely where a firm guarantee for brilliantly winning the complete victory of Socialism by fulfilling the Second Seven-Year Plan before us now and occupying the 10 major prospective targets of socialist economic construction ahead of schedule is.

All functionaries and party members and working people, by going forward to energetically launch the struggle for the creation of "the speed of the '80s"

loftily upholding the guideline of the party, shall successfully realize the 10 major prospective targets of socialist economic construction and make the 1980s shine more brilliantly as the most glorious decade in the history of our fatherland.

(1)

The 10 major prospective targets of socialist economic construction are a grand blueprint of economic construction aimed at hastening the complete victory of Socialism.

The historic sixth congress of our party, based on a scientific analysis of the laws of socialist, communist construction, set down a militant task to win a decisive victory in the struggle for the complete victory of Socialism by realizing the 10 major prospective targets of socialist economic construction. With all branches of the people's economy making production grow at a high rate of speed, to achieve in the near future the annual production of 100 billion kilowatt-hours of electricity, 120 million tons of coal, 15 million tons of steel, 1.5 million tons of nonferrous metals, 20 million tons of cement, 7 million tons of chemical fertilizer, 1.5 billion meters of cloths, 5 million tons of marine products, 15 million tons of grain, and reclaim 300,000 chongbo of tideland in 10 years--these are precisely the 10 major prospective targets of socialist economic construction in the 1980s set by the Sixth Party Congress.

In the 10 major prospective targets of socialist economic construction set by the great leader Comrade Kim Il-song at the Sixth Party Congress the realistic demands of our developing revolution are comprehensively embodied and the lofty will of our party intent on registering a decisive advance in the struggle for Socialism, Communism contained.

Our revolution, which has moved forward dynamically along the one road of victory and glory under the revolutionary banner of the immortal chuche ideology, has entered a new higher stage. Today we are faced with the sacred task to convert the whole society to the chuche ideology loftily upholding the militant program set forth by the party, and more immediately, to energetically launch the struggle to hasten the complete victory of Socialism. In order to successfully carry out the enormous task before us in the area of socialist economic construction, it is imperative to fulfill the Second Seven-Year Plan and continue to staunchly move forward toward a new higher target.

The great leader Comrade Kim Il-song, by comprehensively analyzing such demands of our developing revolution and setting the 10 major prospective targets of socialist economic construction at the Sixth Party Congress, has unfurled a farsight plan for registering a decisive advance in economic construction and hastening the complete victory of Socialism.

The struggle to realize the 10 major prospective targets of socialist economic construction set by the Sixth Party Congress is a glorious and rewarding struggle in order to open up a wide road to winning the complete victory of Socialism.

The great leader Comrade Kim Il-song, in his speech at the banquet in celebration of the 35th anniversary of the founding of the republic, taught as follows:

"Only by realizing the 10 major prospective targets of socialist economic construction set by the Sixth Party Congress is it possible to open up a wide road to the complete victory of Socialism, more thoroughly consolidating the nation's material and technical foundations and making an epoch-making improvement of the material and cultural standards of living for the people."

The struggle to realize the 10 major prospective targets of socialist economic construction is a rewarding struggle above all to hasten the complete victory of Socialism, more thoroughly consolidating the nation's material and technical foundations.

One of the most important questions arising in winning the complete victory of Socialism is that of more thoroughly consolidating the nation's material and technical foundations. Only by thoroughly consolidating the nation's material and technical foundations is it possible to completely liberate working people from difficult and backbreaking labor, and stepping up the industrialization of agriculture, rapidly eliminate the distinctions between the urban and rural areas, the class distinctions between the working class and the peasantry. Again, only by so doing is it possible to make an epoch-making improvement of the material and cultural standards of living for the people and go forward to successfully win the complete victory of Socialism.

In order to lay sound material and technical foundations having such important significance in winning the complete victory of Socialism, it is imperative to bring about an upsurge in economic construction and occupy a new higher target, and consummate branch structures of the people's economy and decisively improve its standard of technical provisions.

The 10 major prospective targets of socialist economic construction are precisely a grand blueprint for providing sound material and technical foundations commensurate with the completely victorious socialist society and making an epoch-making improvement of the material and cultural standards of living for the people. The 10 major prospective targets of economic construction graphically set forth the developmental standards of productive forces which must be reached by the segments of heavy industry, and light industry and agriculture. When realizing these targets, we will be joining by our own right the worldwide ranks of advanced countries in economic development and be able to create sound material and technical foundations firmly guaranteeing the complete victory of Socialism.

The 10 major prospective targets of socialist economic construction show the road to strengthening the self-sufficiency and chuche character of the economy and further consummating its branch structures to suit the demands of the laying of socialist, communist material and technical foundations. In the 10 major prospective targets are illuminated the unprecedentedly towering heights which must be occupied by key industries such as the extractive industry, the power industry, the metal industry, and so, too, are graphically

set forth the major indexes to actively insure a positive balancing between branches of the people's economy and thoroughly mesh production-consumption linkages. This shows that the 10 major prospective targets of economic construction thoroughly embody the invariable guideline of our party for thoroughly organizing our own raw material, fuel, and power bases with great efforts put into the development of the extractive industry and the power industry, and reliably guarantee the stepping up of production and construction, further consummating branch structures of the people's economy and relying on a positive balancing.

The 10 major prospective targets of socialist economic construction, at the same time, energetically push for improving the standard of technical provisions for the people's economy and laying sound material and technical foundations consistent with the completely victorious socialist society. The important tasks set down in the 10 major prospective targets of economic construction can all be successfully carried out only by stepping up the technological revolution and further modernizing plant facilities and improving labor productivity. Therefore, through the process of realizing the 10 major prospective targets of economic construction the standard of technical provisions for the nation's economic foundations will come to quickly advance onto an extraordinarily high level, and the historic task of liberating working people from backbreaking labor will come to be carried out brilliantly.

Thus making it possible to more thoroughly consolidate the nation's material and technical foundations to suit the demands of the completely victorious socialist society is precisely where the major ground that the struggle to realize the 10 major prospective targets of economic construction constitutes a rewarding struggle to win the complete victory of Socialism lies.

The struggle to realize the 10 major prospective targets of socialist economic construction is also a rewarding struggle to go forward to hasten the complete victory of Socialism, making an epoch-making improvement of the material and cultural standards of living for the people.

If the complete victory of Socialism is to be won, it is imperative to make an epoch-making improvement of the standard of living for the people. Only by quickly improving the people's living standard and lifting the material and cultural living standards of all working people onto a living standard higher than that of the middle class of bygone days is it possible to brilliantly realize the complete victory of Socialism, more graphically showing the superiority of Socialism over capitalism through practice and heightening the revolutionary fervor of the masses.

In order to quickly improve the people's living standard to suit the demands of the completely victorious socialist society, it is imperative to occupy the 10 major prospective targets of socialist economic construction.

The most important and pressing questions in the life of the people are the question of food and the question of clothing. The 10 major prospective targets of socialist economic construction, by illuminating the bright road ahead to making epoch-making increases in the production of grain, marine products, and cloths, energetically push for satisfactorily solving first

the question of food and the question of clothing and quickly improving the people's living standard to suit the demands of the completely victorious socialist society. The 10 major prospective targets of economic construction, also by graphically setting the major heights which must be occupied by the heavy industry branch, provide a firm underpinning in material terms so as to make it possible to more satisfactorily fill the needs of light industry and agriculture for heavy industry products, insure close production linkages between heavy industry and light industry and agriculture, and ceaselessly improve the people's living standard.

All this energetically proves that the 10 major prospective targets of economic construction in the 1980s are indeed a grand economic construction program aimed at registering a decisive advance in the struggle for the complete victory of Socialism, thoroughly laying the material and technical foundations of Socialism, Communism and making an epoch-making improvement of the material and cultural standards of living for the people and that when these targets are realized, it will be possible to advance onto a new higher peak of socialist construction.

The struggle to realize the 10 major prospective targets of economic construction, a bright blueprint of socialist economic construction set forth by the historic sixth congress of our party, is being dynamically launched at a new higher stage today.

At present the whole country is dynamically seething with the majestic labor struggle of working people to realize the 10 major prospective targets of socialist economic construction ahead of schedule. Our heroic working class and working people, loftily upholding the 4-point nature-remaking guideline set forth by the great leader Comrade Kim Il-song at the fourth plenary meeting of the Sixth Party Central Committee, are energetically stepping up the awesome nature-remaking projects in order to successfully occupy the 15 million tons of grain height, projects such as the reclamation of 300,000 chongbo of tideland and construction of the Namp'o floodgate, and are vigorously launching the struggle to occupy ahead of schedule the chemical height and the 1.5 billion meters of cloths height, carrying through the decision of the seventh plenary meeting of the Sixth Party Central Committee. Thus the plan of our party to implement communist measures first with the question of food and the question of clothing for the people is blossoming in fuller bloom, and our people's march on the route toward the complete victory of Socialism is being quickened at a fast pace.

What has epoch-making significance in the struggle to realize the 10 major prospective targets of socialist economic construction ahead of schedule is the miracle performed by Komdok's constructors who, loftily upholding the decision of the historic Hamhung plenary meeting of the Party Central Committee, completed within the short period of a mere 1 year the enormous construction project aimed at creating the capacity of dressing 15 million tons of ore. With a new large-scale ore-dressing facility constructed at the Komdok Mining Complex, a leading production base of nonferrous metals in our country, a breakthrough has come to be scored which will make it possible to successfully occupy the 1.5 million tons of nonferrous metals height, and fresh innovations have come to occur in many areas of economic construction.

Reality energetically proves that by the sagacious leadership of the party and the leader and the heroic struggle of working people are being unfurled firm prospects which will make it possible to fulfill the Second Seven-Year Plan and occupy the 10 major prospective targets of socialist economic construction ahead of schedule, and graphically shows that if the heightened spirit of party members and working people continues to be sustained, it will be possible to score an even greater success in the struggle for the complete victory of Socialism.

(2)

An important question arising in the struggle to realize the 10 major prospective targets of socialist economic construction ahead of schedule is that of all branches, all units of the people's economy energetically launching the struggle for the creation of "the speed of the '80s."

The great leader Comrade Kim Il-song, in his speech at the banquet in celebration of the 35th anniversary of the founding of the republic, taught as follows:

"All of the party members and working people, by thoroughly arming themselves with the chuche ideology and highly displaying the revolutionary spirit of self-reliance and fortitude and by continuing to energetically launch the struggle for the creation of 'the speed of the '80s,' must bring about a new upsurge on all fronts of socialist construction."

The struggle for the creation of "the speed of the '80s" being dynamically launched under the sagacious leadership of our party is a mighty driving force which makes it possible to realize ahead of schedule the 10 major prospective targets, a grand blueprint of socialist economic construction.

The struggle for the creation of "the speed of the '80s" puts it in the forefront as an important objective to hasten the complete victory of Socialism, successfully occupying the 10 major prospective targets of socialist economic construction.

If through the struggle to create "the chollima speed" which added a splended luster to our country's history of socialist construction, basic socialist construction was carried out successfully and the historic cause of industrialization attained, today through the struggle to create "the speed of the '80s" a new higher speed with the speed battle joined to the chollima is being created on all fronts of socialist construction. Put another way, the struggle to create "the speed of the '80s" is a mass march movement to successfully realize the grand targets set by the party, by creating a new socialist construction speed based on the extraordinarily heightened revolutionary preparedness and fervor of party members and working people.

The struggle to create "the speed of the '80s," by bringing about a great upsurge in production in all branches of the people's economy, firmly guarantees to make it possible to realize the 10 major prospective targets of socialist economic construction ahead of schedule.

The 10 major prospective targets of socialist economic construction are an awesome economic construction program which can be realized successfully only if the economic development speed is exorordinarily accelerated. Further accelerating the economic development speed is precisely where the key to fulfilling ahead of schedule the enormous tasks projected in the 10 major prospective targets of socialist economic construction and hastening the complete victory of Socialism lies.

The new socialist construction speed, "the speed of the '80s" being created under the sagacious leadership of our party is an extraordinarily high speed thoroughly embodying such demands of our country's socialist economic construction. "The speed of the '80s" is a very high speed which, comprehensively carrying on the brilliant tradition of the great chollima upswing period and embodying the principle of the speed battle, brings about ceaseless leap forward in production and construction, and because of that, energetically pushes for the realization ahead of schdule of the 10 major prospective targets of socialist economic construction.

The prideful victories and achievements scored in socialist construction over a little more than 1 year to the present from the time the working class of the Kim Ch'aek Iron Complex held up the torch of struggle for the creation of "the speed of the '80s," loftily upholding the militant appeal of the party, graphically show that when spurring the struggle to create a new socialist construction speed, "the speed of the '80s," it is possible to bring about a great leap forward in all areas of socialist economic construction and go forward to hasten the complete victory of Socialism.

In order to energetically launch the struggle for the creation of "the speed of the '80s" and realize the 10 major prospective targets of socialist economic construction ahead of schedule, it is imperative above all that all party members and working people should highly display the revolutionary ethos of absolutism, unconditionality toward the guideline of the party.

The revolutionary ethos of absolutism, unconditionality toward the guideline of the party is the source of invincible strength bringing about great miracle and innovation in socialist construction and one of the basic factors which makes it possible to successfully carry out the enormous economic construction tasks before us. Only he who possesses the revolutionary ethos of absolutism, unconditionality toward the guideline of the party, displaying incomparable dedication always with intense revolutionary enthusiasm and indefatigable, exuberant work desires, can go forward to brilliantly carry through the intent of the party and genuinely contribute to maximally stepping up socialist construction.

The enormous task facing us and today's formidable reality call upon the functionaries and party members and working people to display more highly than ever before the revolutionary ethos of absolutism, unconditionality toward the guideline of the party.

All functionaries and party members and working people, energetically launching the struggle for the creation of "the speed of the '80s," must highly display

the revolutionary ethos of upholding with all their hearts and unconditionally carrying through to the end the guideline of the party for bringing about ceaseless leap forward and innovation on all fronts of socialist economic construction. The functionaries and working people, highly displaying the revolutionary spirit of self-reliance and fortitude to suit the intent of the party and seeking out more of what is in short supply and manufacturing what is nonexistent, must responsibly carry out the economic tasks assigned their branch, their unit. Precisely when so doing it is possible to bring about a new upsurge on all fronts of socialist construction and realize the 10 major prospective targets of economic construction ahead of schedule, and register a decisive advance in the struggle for the complete victory of Socialism.

In order to energetically launch the struggle for the creation of "the speed of the '80s" and realize the 10 major prospective targets of socialist economic construction ahead of schedule, it is also important that the guidance functionaries boldly plan and ably command the economic construction struggle, and thoroughly plan and coordinate economic organizational work.

Today when the struggle targets are clearly defined and the revolutionary fervor of the masses is extraordinarily intense, how spiritedly economic construction is pushed forward to suit the intent of the party depends in large measure on the organizational skills and commanding abilities of the guidance functionaries. Under conditions that the scope of the economy has grown unprecedentedly big and production-consumption linkages between branches of the people's economy have become complex and close, if the guidance functionaries fail to boldly plan and ably command or to thoroughly lay the groundwork for economic organizational work, it will not be possible to satisfactorily carry out the enormous tasks of socialist economic construction nor will it be possible to normalize production and construction on a high standard.

The guidance functionaries must approach the question arising in the fulfillment of economic work always with an innovative eye to suit the realistic demands of socialist construction, and unconstrained by extant experience or formula, boldly set a high target and go forward to launch work daringly.

An important key to scoring success in economic construction lies in the guidance functionaries ably conducting production command.

The guidance functionaries, with a tight grip on overall economic management work such as labor management, facilities maintenance, and the insuring of materials supply, must timely grasp a situation prevailing for the first time, and to suit it, thoroughly plan and coordinate the task of insuring the necessary conditions. In particular, they must widely organize and launch the mass technological innovation movement to suit the specific situation wherein the chuchezation, modernization, and scientization of the people's economy are being energetically pushed forward, and go forward to vigorously launch the struggle to produce and build more with existing facilities, existing materials, existing labor force, positively searching and mobilizing inner reserves. In this way they must make all branches, all units of the people's

economy strive to normalize production on a high standard and bring about ceaseless leap forward and innovation.

For the functionaries to go down to the base level is an important demand arising in ably conducting production command and thoroughly planning and coordinating economic organizational work. All functionaries, always deeply penetrating the seething production sites and concretely ascertaining overall economic management from planning work to production organization and summation work, must exercise thorough guidance, and thoroughly relying on the producer masses, persistently push work, once begun, until it is completed. To do so is the work habit of the guidance functionaries who, in the driver's seat tightly grasping the steering wheel of economic construction and translating the revolutionary fervor of the masses into substantial production achievement, go forward to energetically step up socialist construction.

To enhance the militant function and role of party organizations to suit the demands of the developing realities is one of the basic questions arising in energetically launching the struggle for the creation of "the speed of the '80s" and realizing the 10 major prospective targets of socialist economic construction ahead of schedule.

Only by enhancing the leadership role of party organizations is it possible to correctly lead economic work and, positively inspiring the revolutionary fervor and initiative of the functionaries and party members and working people, go forward to energetically launch the struggle for the creation of a new socialist construction speed, "the speed of the '80s," and successfully carry out the enormous task of socialist economic construction before us today.

All party organizations, tightly grasping overall economic work of the relevant units, must thoroughly insure policy-oriented guidance and, substantially helping the economic guidance functionaries, positively lead them so as to make them, holding an attitude befitting the master of the revolution, conduct economic organizational work and production command with responsibility, with initiative.

At the same time, further strengthening political work among party members and working people, it is imperative to energetically inspire one and all to launch in unison into the majestic labor struggle for socialist economic construction and maximally step up production and construction. Party organizations, by energetically launching especially the struggle for the creation of "the speed of the '80s" in close combination with the movement to capture the red flag of three revolutions and the movement to learn from the example of unsung heroes and by more substantially organizing and guiding the struggle for the efficacy of feature films "County Party Responsible Secretary" and "Always With One Heart," "Oath Sworn on That Day" and "Wolmi Island," must make ceaseless leap forward and innovation happen on every battlefield of realizing the 10 major prospective targets of socialist economic construction.

Today the daily heightening struggle to realize the 10 major prospective targets of socialist economic construction is a sacred struggle to step up

economic construction at an extraordinarily high rate of speed and advance onto a new higher peak of socialist construction, and a rewarding struggle to insure the unending prosperity of our fatherland and the happiness of ten thousand generations to come.

Let one and all, by further spurring the struggle to create "the speed of the '80s" holding aloft the revolutionary banner of the chuche ideology firmly united around the party and the leader, realize the 10 major prospective targets of socialist economic construction ahead of schedule and go forward to energetically hasten the ultimate attainment of the chuche revolutionary cause.

12153

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THE GREAT LEADERSHIP THAT HAS GLORIFIED THE HISTORY OF HUMAN REMOLDING
THE COMMUNIST WAY

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 16-21

[Article by Pak Yong-sun]

[Text] This is the 25th anniversary year of publication of "On Communist Indoctrination," an immortal classic work by the great leader Comrade Kim Il-song.

This historic speech of the great leader Comrade Kim Il-song on 20 November 1958 at the national training meeting of agitators of municipal and county party committees is a classic document in which he comprehensively enunciated various principled questions arising in indoctrinating and remolding people the communist way to suit the demands of the new stage of our developing revolution following establishment of the socialist system.

With the publication of this immortal classic work by the great leader Comrade Kim Il-song, a genuine road of human remolding the communist way came to be illuminated, and a new turnaround came to occur in human remolding work.

Elapsed though has 25 long years since the publication of this historic work, the thought and theory contained in it are manifesting a greater vitality with each passing day.

With the chuche-oriented human remolding thought and theory thoroughly embodied under the sagacious leadership of the party and the leader, a brilliant chapter came to be written and prideful achievements scored in the history of communist human remolding work.

To indoctrinate and remold people into communist social beings is an indispensable requirement in socialist, communist construction and a noble duty arising before the party of the working class.

The great leader Comrade Kim Il-song taught as follows:

"Unless the masses of working people are revolutionarily indoctrinated and remolded, it is impossible to successfully carry out all the tasks arising

in the revolution and construction or to realize the communist society."
("Kim Il-song Selected Works," Vol 7, p 269)

In order to build Socialism, Communism, it is imperative not only to develop productive forces and change social relations, but to remold people themselves into comprehensively developed communist social beings.

Essentially, the revolution and construction begin with indoctrinating and remolding people.

As the chuche ideology teaches, the masses of people are the masters of nature and society, and makers of history. By the creative labor and struggle of the masses of people all the material wealth of society is created, and social change and progress achieved. In order that the party of the working class may energetically move the revolution and construction forward, it must put priority efforts into indoctrinating and remolding people.

Historical experience of the revolutionary struggle shows that if the party of the working class neglects or fails to correctly resolve the task of indoctrinating and remolding people the revolutionary way, the communist way, the influence of bourgeois ideas grows and people degenerate, and the party can make a mess of gains of the revolution won with blood, not to mention that it will be unable to move the revolution and construction forward.

Therefore, remolding people the communist way is an important task which the revolutionary party of the working class must strictly adhere to always with priority in all tasks.

Under the sagacious leadership of the great leader Comrade Kim Il-song human remolding work has been energetically organized and launched in our country from long ago.

The great leader Comrade Kim Il-song, enunciating based on the chuche ideology the chuche-oriented human remolding thought and theory comprehensively systematizing the nature and goal of human remolding and all the principled questions arising in the realization, has sagaciously organized and led the task of brilliantly embodying them in each period, each stage of the developing revolution.

The great leader Comrade Kim Il-song, during the democratic revolution when it arose as the basic revolutionary task to change the colonial, semifeudal socioeconomic relations in our country, initiated the all-out nation-founding thought mobilization movement and energetically pushed ahead with it.

The all-out nation-founding thought mobilization movement was a mass thought remolding movement that was organized and launched reflecting the pressing demands of our developing revolution. In the northern half of our country a great change occurred in the politicoideological consciousness of the masses of people in the course of carrying out the anti-imperialist, antifeudal democratic revolution following liberation. But, compared with the socioeconomic change carried out at a fast pace, people's ideological consciousness

was lagging behind, and the dregs of Japanese imperialist ideas still remaining in people's heads obstructed the developing revolution. Unless people's ideological consciousness was fundamentally changed, it was impossible to consolidate the achievement scored in the anti-imperialist, antifeudal democratic revolution or to move the revolution forward onto a new higher stage.

The great leader Comrade Kim Il-song, based on his scientific analysis of the socioeconomic change that occurred in our country and the demands of the prevailing situation, the developing revolution, sagaciously led the task to liquidate among all party members and working people the dregs of old ideas and the old way of life spread by the Japanese imperialists and arm them with the new nation-founding thought.

With the struggle energetically launched as a movement of the entire masses to liquidate the dregs of old ideas and arm them with the new nation-founding thought, a great turnaround came to be brought about in the task to remold members of society into the masters of a new society armed with patriotism and wholesome democratic thought dedicating themselves to the construction of a new fatherland.

Truly, the all-out nation-founding thought mobilization movement launched as a movement of the entire masses constitutes a vivid demonstration of the matchless leadership power of the great leader who, based on the great truth that human remodeling work is a very difficult, complex, long-term one, pushed ahead with the task to indoctrinate and remold working people as genuine social beings from the first stage of the revolution with a view to the future.

In our country, human remodeling work was more energetically launched during the socialist revolution.

The great leader Comrade Kim Il-song, during the socialist revolution when the socialist remaking of production relations arose as a major task, set forth the guideline for remodeling members of society into socialist working people, closely combining economic form remodeling and human remodeling, and sagaciously led the struggle for the realization.

The socialist revolution is the most intensive social change in the history of mankind to eliminate exploitation of man by man once and for all and open up a new road to social development.

By the socialist revolution the old economic and class-oriented fetters constraining people's independent, creative life come to be overcome and liquidated, and a guarantee created for bringing about a fundamental turnaround in people's ideomental features and mode of activity.

Under the sagacious leadership of the great leader Comrade Kim Il-song in our country the task of remodeling people into socialist working people came to be conducted successfully in close combination with economic form remodeling, and people's ideological consciousness and mental and moral features also came to change even more out of recognition.

As the revolution and construction advance, it is imperative to ceaselessly deepen and develop human remolding work. This is the demand of the law of socialist, communist construction.

The task of remolding people into communist social beings comes to arise in the forefront after establishment of the socialist system.

When the socialist revolution triumphs and the socialist system comes to be established, the socioeconomic base for the emergence of old ideas disappears. But in people's heads the dregs of old ideas will still remain and become one of the basic obstacles hampering social development. Therefore, the party of the working class must go forward to comprehensively step up the task to uproot old ideas from people's heads and arm them with a new communist thought to suit the demands of the established socialist system.

The great leader Comrade Kim Il-song, with his insights into the new environment where the socialist system was established with the socialist remaking of production relations in the urban and rural areas consummated, published his immortal classic work "On Communist Indoctrination."

This classic work comprehensively enunciates the necessity and basic content of communist indoctrination, and various questions arising in human remolding the communist way, such as the principles and methods that must be maintained in communist indoctrination. With this classic work published, our party became able to energetically step up communist human remolding work with a firm guiding principle.

The great leader Comrade Kim Il-song, initiating the chollima work team movement, provided a firm guarantee which was to make it possible to energetically push ahead with communist human remolding work as a movement of the entire masses.

The chollima work team movement is not only a collective innovation movement in production, but an admirable method of indoctrinating and remolding working people the communist way.

Through the process of the deepening and developing chollima work team movement communist indoctrination was strengthened among working people, and a great turnaround came to occur in human remolding work.

The great leader Comrade Kim Il-song, setting forth the guideline for revolutionization, working classization of the whole society as the basic method of human remolding, went forward to ceaselessly deepen and develop communist human remolding work.

The guideline for revolutionizing, working classizing the whole society is a sagacious one for remolding people's socioeconomic status and ideomental features in the image of the working class and gradually eliminating all kinds of class distinctions, and turning them into genuine communist social beings.

The objective of indoctrinating and remolding people the communist way lies in turning them into independent, creative social beings. Such objective

of human remolding can be successfully realized only when all members of society are remolded in the image of the working class.

The working class is a revolutionary class strongest in the independent stand and attitude in terms of its class nature and socioeconomic status, and an advanced, revolutionary class personifying on a high standard the noble mental and moral features, the strength and ability capable of going forward to remold and change society the communist way that genuine communist social beings must possess.

Therefore, when going forward to indoctrinate and remold all members of society with the working class as a model, it is possible to turn all members of society into communist social beings personifying the independent stand and attitude and the creative stand and attitude to suit the basic objectives and demands of communist human remolding work.

With our party enhancing the leadership role of the working class and firmly maintaining the principle of remolding the peasants and intellectuals with the working class as the model, among the working people the ideological consciousness standard improved by far and the collectivist spirit and organization-orientedness came to be displayed more admirably.

In the history of human remolding the communist way, the 1970s became a prideful decade shining with fresh success and immortal achievement.

Our party, into the 1970s putting it in the forefront as the overall duty of our revolution to convert the whole society to the chuche ideology, illuminated the bright road ahead to leading the question of bringing up communist social beings on a higher standard.

What occupies an important place in the thought set forth by our party for human remolding the communist way is that of having graphically enunciated the overall goal of human remolding.

To graphically enunciate the goal of human remolding the communist way is one of the basic questions arising in human remolding work. Just as in all other tasks, human remolding work, too, only if its goal is graphically enunciated, can be correctly conducted with the goal in mind in a precise direction.

Our party, holding the great leader Comrade Kim Il-song's revolutionary thought as its firm world view, has defined it as the overall goal of human remolding the communist way to bring up chuche-oriented communist revolutionaries holding faithfulness to the party and the leader as their first and foremost life. With the overall goal of human remolding the communist way enunciated has come to be opened up a wide road which makes it possible to go forward to remold people into genuinely independent and creative social beings, into most developed and accomplished genuine communists.

Our party has not only set it forth as the overall goal of human remolding to turn people into chuche-oriented communist revolutionaries, but is energetically leading the struggle for the realization.

In bringing up chuche-oriented communist social beings, our party, above all attaching priority significance to the task of remolding people's ideological consciousness, has aggressively organized and launched this task.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Ideological remolding is an important task to remold people as genuine communist social beings." (Book "On the Chuche Ideology," p 63)

Human remolding is essentially ideological remolding, and ideological remolding is an important task to bring up people as genuine communist social beings. This is related to the role ideological consciousness plays.

Ideological consciousness determines the worth and character of man, and adjusts and governs all of his activities. People's worth and character are determined not by money or thing but by how they are prepared ideologically, by how they serve for the sake of society and collective, their fatherland and people.

The role ideological consciousness plays grows incomparably bigger in the socialist society; the more the revolution deepens and socialist, communist construction advances, the higher it comes to grow. Therefore, in order to bring up people as genuine revolutionaries and attain the communist cause, it is imperative to energetically step up the task of remolding their ideological consciousness.

Our party, setting forth the ideological theory that in the revolutionary struggle and construction task it is people's thought that constitutes the basics and that it is by people's thought that everything is resolved, is going forward to brilliantly embody it. The ideological theory set forth by our party is becoming a powerful theoretical and practical weapon which makes it possible to carry out the task of bringing up communist social beings and socialist, communist construction most precisely without the slightest tilting.

Our party, always giving a firm priority to the task of indoctrinating and remolding party members and working people over all other tasks starting from the proposition that people's ideological consciousness plays the decisive role in socialist, communist construction, is leading the way in focusing great efforts on it. Thus in our country the task of enhancing people's ideological preparedness and revolutionary fervor is becoming the first process in organizing and launching all tasks such as the economic task, and all party members and working people are being revolutionized, working classed by the method of indoctrinating one who in turn indoctrinates ten who in turn indoctrinate a hundred who in turn indoctrinate a thousand, and so on.

It occupies an important place in the leadership of our party for the bringing up of all members of society as chuche-oriented communist revolutionaries

to ceaselessly improve the content and method of ideological indoctrination work to suit the demands of the developing revolution and go forward to most thoroughly carry out human remolding work.

As the revolution and construction advance, to precisely define the content and method of ideological indoctrination work to suit it is one of the basic questions influencing success in human remolding work.

The content and method of ideological indoctrination are not something that is unalterably fixed. These must be ceaselessly deepened to suit the overall objective and task of ideological work, the preparedness level of the targets and the demands of the developing revolution.

Our party, defining with the goal in mind the content and method of ideological indoctrination in each period, each stage of the developing revolution, has been ceaselessly deepening them.

Our party, putting in the forefront indoctrination in faithfulness to the party and the leader as the first and foremost task especially to suit the demands of the new higher stage of our developing revolution where conversion of the whole society to the chuche ideology is up front, has set forth the guideline for subordinating all contents of ideological indoctrination to this task.

Absolute and unconditional faithfulness to the party and the leader--this is the most basic character and characteristic of the chuche-oriented communist revolutionary. Only if all people hold the immortal chuche ideology as their firm world view and engrave infinite faithfulness to the party and the leader in their hearts, can they be prepared reliably as chuche-oriented communist revolutionaries firmly trusting and following and upholding none but the party and the leader to the end, whatever the environment.

Our party above all has been putting priority efforts into thoroughly arming party members and working people with the chuche ideology and indoctrinating them to engrave in their hearts faithfulness to the party and the leader as a revolutionary faith and ethics, and has been deepening indoctrination in party policy, indoctrination in the revolutionary tradition, indoctrination in the revolution, and indoctrination in Communism. By deepening the content of ideological indoctrination work to suit the demands of the developing revolution, the task of human remolding the communist way has come to advance onto a new higher plane.

To improve the method together with the content of ideological indoctrination is the demand of the law of ideological indoctrination work itself, and a very important question arising in successfully realizing human remolding work.

The content of ideological indoctrination aimed at bringing up people as communist revolutionaries is transmitted and driven home to people through certain form and method.

Ideological indoctrination work is a task conducted with people as the target, particularly people whose ideological consciousness level and character and

psychological state are different and so are their social status and duty. Again, the objective factors governing their ideological consciousness are very diverse and complex.

Thusly the most difficult and complex human remolding work in the revolution and construction cannot be carried out correctly by an abstract slogan or a stereotyped, conventional method. Moreover, the task of human remolding the communist way is a task to bring up people as comprehensively developed new social beings, liquidating once and for all the dregs of old ideas left among them over the centuries by the exploiting society.

Our party, totally mobilizing all means of propaganda and agitation with a view to bringing up people as chuche-oriented communist revolutionaries, is energetically launching the ideological battle by the methods of lightning battle, intensive offensives, and annihilation battle, and aggressively organizing and conducting ideological work through the networks of indoctrination, lecture, and agitation. At the same time, among party members and working people it is leading the way in positively stepping up their revolutionization through the course of organizational life and practical activity. Thus in the area of ideological work the old framework of formalism, conventionalism and conventional method came to be smashed, ideological work conducted with a touch of still more freshness and vigor, and a new turnaround brought about in human remolding work.

In ideological indoctrination work aimed at bringing up communist social beings our party, also giving prominence to the living example of genuine chuche-oriented revolutionary, is leading the way in energetically launching the task to learn from it on a partywide, societywide basis.

Indoctrination work through positive example is one of the powerful methods to indoctrinate and remold people as communist social beings. To give prominence to positive example and lead the way in learning from it is a method that embodies the guideline of our party for indoctrination to influence people by positive example, and as such, constitutes a powerful driving force in stepping up the revolutionary remolding of people.

Positive example possesses a great influencing power and traction power in bringing up people as communist revolutionaries, and evokes great sympathy among the masses.

Our party has set forth the guideline for learning from the example of the young communists who were infinitely faithful to the respected and beloved leader Comrade Kim Il-song at the dawn of our revolution and from the example of unsung heroes who have emerged one after another on the historic march route toward conversion of the whole society to the chuche ideology. At the same time, it is leading the way in broadly launching the efficacy struggle to learn from the example of leading characters in feature films "County Party Responsible Secretary," "Always With One Heart," "Oath Sworn on That Day," and "Wolmi Island."

Contained in the plan of our party to make people learn from the noble ideomental features of genuine chuche-oriented revolutionaries possessing

infinite faithfulness to the party and the leader and devoted service spirit for the fatherland and the people are its noble intent and stern will to thoroughly bring up all members of society as chuche-oriented communist revolutionaries and go forward to attain the chuche revolutionary cause to the end.

With the archetype of chuche-oriented communist revolutionary discovered by our party and their example generalized societywide, all of the party members and working people are fighting on, giving their all like them, in order to acquit themselves infinitely of their loyalty to the party and the leader, and in our country the task of human remolding the communist way is reaching a new higher standard.

With the task of bringing up people as chuche-oriented communist revolutionaries energetically pushed under the sagacious leadership of the party and the leader, today a great turnaround is happening in the mental and moral features of our people.

Today all of our party members and working people have thoroughly armed themselves with our party's revolutionary thought, the chuche ideology, and the whole society has come to brim with the chuche ideology. It is becoming an immutable revolutionary will of our people to hold the chuche ideology as the unitary faith and think and act in accordance with its demands.

It is the brilliant fruition of our party's human remolding work that the trust of our people in the party and the leader has become extraordinarily heightened and the politicoideological unity of the whole society centered around the party and the leader has been strengthened into the invincible.

Our people, who have walked together with the party the arduous yet rewarding road of the revolution and construction, infinitely trust and follow the party and the leader with an inflexible faith solidified through their living experience, and entrusting their destinies altogether to our party, absolutely support the line and policy of the party, and are struggling giving their all for the realization. Today our people are brimming with a burning resolve, whatever the storms and trials, to protect and defend the party and the leader politicoideologically with their lives and share destiny with the party from generation to generation to the end.

By the sagacious leadership of our party for human remolding a fundamental turnaround has happened in the way of work and way of life of party members and working people.

Today our society is filled to overflowing with the ethos of revolutionarily working and living, helping each other and leading each other on under the communist slogan "One For All, All For One!"

Our working people, in carrying out whatever duties at whatever posts, whether or not anyone looks, are working giving their all not for their personal advancement or honor or remuneration but solely for the sake of the party and the leader, the fatherland and the people, for the sake of society and

collective, and displaying their revolutionary fervor and creative positiveness to the hilt in the struggle to carry through the policy of the party.

Reality bears vivid testimony to the correctness and invincible vitality of our party's human remolding guideline.

By consolidating the prideful achievements scored in human remolding work under the sagacious leadership of the party and the leader and by further deepening the task of remolding people into genuine chuche-oriented communist social beings, we shall go forward to hasten the great task to convert the whole society to the chuche ideology.

12153

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THE PHILOSOPHICAL PRINCIPLE OF THE CHUCHE IDEOLOGY IS THE CORNERSTONE OF
THE MAN-CENTERED WORLD VIEW

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 22-27

[Article by Yi Song-chun]

[Text] It is one of the important questions arising in establishing the chuche revolutionary world view and embodying the chuche ideology to deeply study and master the philosophical principle of the chuche ideology.

The philosophical principle of chuche is the ideotheoretical and methodological bases of the chuche ideology which is the man-centered world view, and the basic principle running through its entire system and content. The truthfulness and uniqueness, theoretical profundity and great vitality of the chuche ideology originate in its philosophical principle.

If the revolutionary thought of the working class is to become a scientific revolutionary world view, it must hold a correct philosophical principle as its basis. Only a world view holding as its basis a philosophical principle which correctly solves the basic question arising in working out people's destiny and precisely reflects the real world, can graphically enunciate the method to realize the basic demands and interests of the masses of people and become a powerful weapon of struggle for scientifically recognizing and revolutionarily remaking nature and society. Depending on the kind of philosophical principle come to be determined the content, character, and characteristics of the world view based thereon.

The philosophical principle of the chuche ideology is one that man is the master of everything and resolves everything. This principle gives the correct answer to the question of relationship between man and the world, a basic question arising in working out the destiny of the masses of people, and precisely reflects the real world where man is the master.

The chuche ideology, because it is based on such philosophical principle, constitutes a new world view centered on man.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The chuche ideology, by uniquely formalizing the principle of domination of the world and its remaking and development by man, supreme product of the developing material world, has enunciated the cornerstone of the world view for the first time. The world view based on the philosophical principle of chuche is the man-centered world view." (Book "On the Chuche Ideology," p 75)

To say that the chuche ideology is the man-centered world view means that this great ideology is the world view which holds it as its mission to place man at the center of philosophical examination and enunciate the method to work out man's destiny.

What makes the philosophical principle of chuche the cornerstone of the chuche ideology, the man-centered world view, lies in that it is the principle that has given the answer to the basic question of philosophy presented for the first time with primary emphasis on man.

The basic question of philosophy is the most basic and major question that must be solved with priority in establishing the world view. Depending on how this question is solved, the direction of solution to all the other questions of philosophy comes to be determined and the content and character of the world view influenced. Therefore, if the world view is to become a scientific and revolutionary one, it is imperative first of all to properly set up the basic question of philosophy and correctly enunciate the principle that gives the answer to it.

In the past period, world views held the question of relationship between material and consciousness as the basic question of philosophy. The question of relationship between material and consciousness is the question of material being primary or consciousness being primary and as such, a question aimed at enunciating the beginning of the world. The world view in the past period, which held the question of relationship between material and consciousness as the basic question, was divided into the materialistic world view that the world consists of material, and the ideological world view that the world is a product of consciousness.

The question of relationship between material and consciousness was scientifically elucidated by the prior world view of the working class which demonstrated that the world is a consolidation of material and enunciated the objective laws of its change and development.

The chuche ideology, under conditions that the material nature of the world and the general law of its movement were elucidated, has set forth for the first time the question of the position and role of man in the world as the basic question of philosophy.

The question of the position and role of man in the world, because it examines the world with man at the center, is a question set up starting from dividing the world into man and his surrounding world and viewing the relationship between man and the world as the most basic relationship in the material world. The question of relationship between man and the world is essentially a question that between man and the world, which of them occupies a dominant position

and performs an active function. This question, in the final analysis, boils down to the question of the position and role of man in the world.

The chuche ideology has not only presented the basic question of philosophy for the first time, but has given the most correct answer to it.

The philosophical principle of chuche that man is the master of everything and resolves everything, because it gives the most correct answer to the question of the position and role of man in the world, is the philosophical principle with primary emphasis on man that has enunciated the dominant position of man in the world and his decisive role in the world. The philosophical principle of chuche, precisely because it is the principle with primary emphasis on man, constitutes the cornerstone of the chuche ideology, the man-centered world view.

To say that the philosophical principle of chuche is the cornerstone of the chuche ideology, the man-centered world view, means that that is the ideological and methodological bases of this world view.

The philosophical principle that man is the master of everything and resolves everything, above all constitutes the ideological basis of the chuche ideology, the man-centered world view.

Philosophy is a form of ideological consciousness that expresses, as a world view, the basic demands and aims of people, the basic interests of their class in a class society. Philosophy that provides a world view, consists of a monolithic system of principles. Among such principles, one that expresses most intensively the demands and interests of people becomes the philosophical principle constituting the ideological basis of a world view. By the philosophical principle comes to be determined the character of all the other principles and propositions of the world view.

The philosophical principle that man is the master of everything and resolves everything, reflects intensively the basic demands and interests of the masses of people intent on living as the masters of the world and working out their destinies on their own.

Man, who holds the independent stand and attitude as life, most pressingly demands to live as the master in command of the world and of his destiny without being subjected to any enslavement and constraint and work out his destiny by his own creative activity and struggle.

The philosophical principle of the chuche ideology, because it reflects such basic demands and interests of man, constitutes the ideological basis of the chuche world view and the starting point of evolving all the other principles and propositions of this world view. The chuche viewpoint and stand which, starting from the interests of man, the master of the world, approach the world, and holding man's activity as the basics, approach the change and development of the world, have their ideological basis precisely in the philosophical principle that man is the master of everything and resolves everything. The viewpoint and stand which, starting from the interests of

man, approach the world, rest on the basic demands of man intent on living independently as the master of the world; the viewpoint and stand which, holding the activity of man as the basics, approach the change and development of the world, rest on the aim intent on remaking nature and society through goal consciousness to suit his demands.

Because the chuche world view is based on the philosophical principle reflecting the basic demands and interests of man, its overall system and all contents are aimed at illuminating the road ahead to defending the independent interests of the masses of people and realizing their independent stand and attitude. All the principles, propositions, and formalizations of the chuche world view, because of clearly showing the basic method to work out people's destiny, constitute an ideological weapon energetically encouraging and inspiring the masses of people to struggle for the independent stand and attitude.

The philosophical principle of the chuche ideology, because in this way it reflects most intensively the basic demands and interests of the masses of working people, constitutes the ideological basis of the chuche ideology, the man-centered revolutionary world view.

The philosophical principle that man is the master of everything and resolves everything, also constitutes the theoretical basis of the chuche ideology, the man-centered world view.

The world view that philosophy enunciates, provides the concept of the world as a whole. The concept of the world, only if it becomes a monolithic theoretical system, can insure its scientific nature. In the world, numerous objects and phenomena and diverse, complex connections exist, and various laws governing the change and development of the world operate. If the world view is to monolithically enunciate the concept of the world, it has to rest on a principle reflecting the most basic and general relations of the world. Precisely a principle that has reflected the most basic and general relations of the world, constitutes the theoretical basis of the world view.

In the world, the most basic and general relations are the relations between man and the world. All objects and phenomena of the world, if not with man, have to do with his surrounding world. And within the relations between man and the world the world changes and develops and also man's destiny is worked out and the world as a whole is remade into a world more for the sake of man. The philosophical principle that man is the master of everything and resolves everything, is one that has enunciated scientifically the most basic and general relations of the world, the relations between man and the world.

The chuche world view, because it holds such philosophical principle as its theoretical basis, holds as its theoretical content the law of the world being ruled, remade, and developed by man. The concept of the chuche ideology that the world is ruled by man rests on that man is the master of everything, and the concept of the chuche ideology that has enunciated the law of the world being remade and developed by man starts from the principle that man resolves everything.

The chuche ideology, because it rests on the philosophical principle that has put in the forefront man as the unitary ruler, remaker of the world in the relations between man and the world, constitutes a new world view that has clarified the monolithic concept of the world with primary emphasis on man. With the enunciation of a new concept of the world in its relations with man, a historic turnaround came to occur in the cognition of people intent on philosophically grasping the world, and an energetic theoretical weapon of struggle to actively rule the world and actively remake it was provided.

The philosophical principle of the chuche ideology, as it thus correctly enunciates the position and role of man in the world and puts man in the forefront as the ruler, remaker of the world, constitutes the theoretical basis of the chuche ideology, the man-centered scientific world view.

Next, the philosophical principle that man is the master of everything and resolves everything, constitutes the methodological basis of the chuche ideology, the man-centered world view.

If philosophy is to provide a scientific and revolutionary world view, it has to stand on a correct methodology. A correct methodology is a guiding principle to solve all questions to suit the basic demands and interests of man and deal with all objects and phenomena to suit the law of the real world. The world view, only if it holds as its methodological basis the philosophical principle embodying the basic demands of man and reflecting the basic law of the real world, can become a scientific and revolutionary one.

The philosophical principle that man is the master of everything and resolves everything, embodies the basic demands of man intent on living and developing as the master of the world, and reflects the most basic and general relations of the real world where man is the master. Only if based on the philosophical principle of chuche is it possible to enunciate the methodology of correctly solving all questions arising in cognition and remaking to suit the basic demands of man and the laws of the real world.

It is on the basis of the philosophical principle of chuche that man is the master of everything and resolves everything that the philosophical methodology is evolved which thinks out everything with man at the center and gears everything to serving man. This methodology, from that man is the master of the world and the basic factor resolving everything, places man in the first and foremost place and views and approaches all objects and phenomena in terms of their relations with man, and makes everything of nature and society serve to realize the independent aims and demands of man.

The philosophical methodology of chuche, from that man is the master of the world, puts it in the forefront as the supreme principle in all activities to protect the independent rights and interests of man, and presents the guiding principle to subordinate everything of the world to realizing the independent aims and demands of man. Again, from that man is the basic factor resolving everything, it holds it as the first process in all activities of remaking nature and society to bring up man as a more energetic being and illuminates

the road to solving all questions arising in the revolution and construction by the method of enhancing the creative role of man.

Thus the philosophical principle of chuche, because it precisely embodies the basic demands of man and scientifically reflects the laws of the real world, constitutes the methodological basis of the chuche world view.

The philosophical principle that man is the master of everything and resolves everything, constitutes a firm basis that insures the monolithic nature and systematic character of the chuche world view.

If the world view is to be consummated into a monolithic system, it must contain in an integrated way the thought expressing the basic demands of man, the theory reflecting the laws of the world, and the general methodology of cognition and remaking. In order that philosophy may become such a world view, its ideological, theoretical, and methodological bases must be unified into one philosophical principle. The world view resting on such philosophical principle alone can have its monolithic nature and systematic character satisfactorily insured.

In the world views before the emergence of the prior philosophy of the working class there had been no unification of thought and theory and method in the principle constituting their bases.

In the past period, the materialistic principle of material being primary, generally, coincided with the interests of the progressive class intent on viewing the world as it existed; and the ideological principle of consciousness being primary, generally, corresponded to the interests of the reactionary class bent on distorting reality. However, inasmuch as the principle of relations between material and consciousness failed to express directly the basic demands and interests of the class, it could not completely realize the unification of thought and theory.

Again, in the principles constituting the bases of world views of the past period, there was no unification of theory and method in many cases. In the past period, the world view holding as its theoretical basis the ideological principle of consciousness, mind being primary rested at times on the dialectical method or on the metaphysical method; and the world view resting on the materialistic principle of material being primary rested at times on the dialectical method or on the metaphysical method. Thus the world views of the past period were unscientific ones often with contradicting theories and methods.

Marxism, by viewing the contradictions between theory and method as one of most fatal weaknesses of prior philosophies and establishing dialectical materialism through combining materialism and dialectic, realized the unification of theory and method in the world view.

The chuche ideology, containing the independent demands of man, has reflected the most basic relations of the real world where man occupies the position of the master, and by resting on the philosophical principle which makes man

placed at the center of philosophical examination, has established the monolithic world view that has unified in an orderly manner thought and theory in one system.

The philosophical world view of chuche organically unifies in one monolithic system the concept of the world enunciated with primary emphasis on man, and the viewpoint and stand of approaching the world with man at the center. It is the chuche view of social history that has closely combined the concept of social history enunciated starting from the independent stand and attitude, the creative stand and attitude, and the action-consciousness of the masses of people, and the viewpoint and stand of approaching the advance of history and the social revolution centered on the masses of people.

To have realized a complete unification of thought and theory and method in the world view based on the philosophical principle with primary emphasis on man constitutes an immense contribution made by the chuche ideology to the developing world view, and an epoch-making event that has made it possible to extraordinarily enhance the role of the world view in people's ideomental life and cognitive and remaking activities.

The chuche ideology, by holding as its ideothoretical and methodological bases the philosophical principle that man is the master of everything and resolves everything, has established the man-centered scientific and revolutionary world view and brought about a fundamental turnaround in the developing world view.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The chuche ideology which has enunciated the man-centered world view, the view of social history, has brought about a great turnaround in the developing world view." (Ibid., p 77)

The chuche ideology, by holding as its ideothoretical and methodological bases the philosophical principle that man is the master of everything and resolves everything, above all has come to comprehensively consummate its component structure as a world view enunciating the method to work out the destiny of the masses of working people.

If the world view is to genuinely serve the struggle of the masses of working people to remake the world and work out their destiny, it must enunciate not only the concept of nature and society, but also the viewpoint and stand which man must possess in the cognition and remaking of nature and society and even the basic principle which must be maintained in the revolution and construction.

The philosophical principle that man is the master of everything and resolves everything, by making man, the ruler and remaker of the world, placed at the center of philosophical examination, makes the world viewed not as a mere target for reflection but as a target for remaking and ruling, and all questions arising in terms of world view before man in working out his destiny enunciated.

The chuche ideology, by resting on the philosophical principle of chuche, holds as its component structure the philosophical world view enunciating the concept, viewpoint and stand toward the world which man must possess in order to rule and remake the world, the view of social history enunciating the peculiar law of social history and the viewpoint and stand of approaching history, and the guiding principle of the revolution and construction. This bespeaks the fact that the chuche ideology comprehensively contains the component structure which must be consummated by a world view enunciating the basic method of working out the destiny of the masses of working people.

The chuche ideology, by holding as its ideothoretical and methodological bases the philosophical principle that man is the master of everything and resolves everything, has also come to comprehensively hold the scientific ideothoretical contents as the man-centered world view.

The chuche ideology, based on the philosophical principle that man is the master of everything and resolves everything, enunciates with primary emphasis on man all questions in terms of world view.

By the chuche ideology have come to be enunciated the concept of the law that the world is ruled, remade, and developed by man, and the viewpoint and stand of approaching the world with man at the center.

The chuche ideology, viewing the sociohistorical movement as a movement emerging and developing by the active function and role of the masses of working people, its subject, has enunciated the law of the sociohistorical movement whose subject is the masses of people. It is the principle of social history enunciated by the chuche ideology that the subject of history is the masses of people, that the sociohistorical movement is an independent, creative movement of the masses of people, that the independent ideological consciousness of the masses of people plays the decisive role in the revolutionary struggle.

The chuche ideology has enunciated the guiding principle which, highly promoting their independent stand and attitude, their creative stand and attitude, and their action-consciousness, makes the masses of working people fully perform their responsibility and role as the masters in the revolution and construction. The guiding principle of the revolution and construction enunciated by the chuche ideology for the first time is that of maintaining the independent stand and the creative stand and going forward with a tight grip on thought as the basics.

The chuche ideology, by holding as its ideothoretical and methodological bases the philosophical principle that man is the master of everything and resolves everything, has also become a revolutionary world view energetically encouraging and inspiring the masses of working people to struggle for the independent stand and attitude.

The chuche ideology, by starting from the philosophical principle of chuche, has become a powerful ideothoretical weapon bestowing on the masses of working people an intense pride and confidence as the unitary ruler, remaker

of the world and illuminating the road ahead for the struggle to remake and transform the world and work out their destiny.

Truly, the chuche ideology based on the philosophical principle that man is the master of everything and resolves everything has brought about a fundamental turnaround in the developing world view and graphically illuminated the road for the masses of people to working out their destiny independently, creatively.

The chuche ideology which is the man-centered world view, brilliantly embodied in the Korean revolution, has brought a great victory.

By moving forward holding aloft the banner of the chuche ideology our people have been able to win a great victory astounding the world in a short period of time in the struggle for sovereignty, independence, and Socialism, thoroughly smashing all kinds of reactionary ideological currents such as flunkeyism and dogmatism and overcoming multilayer barriers and trials. The truthfulness and inexhaustible vitality of the chuche ideology have been comprehensively proved through the practice of the Korean revolution.

By thoroughly arming ourselves with the chuche revolutionary world view and brilliantly embodying it in the revolution and construction, with the intense pride and honor of holding the great chuche ideology as the guiding principle of the revolution, we shall go forward to further hasten the victory of the cause of conversion of the whole society to the chuche ideology.

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THE ANTI-JAPANESE GUERRILLA STUDY METHOD IS THE TRADITIONAL STUDY METHOD
OF OUR PARTY

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[Article by Kim Ki-pan]

[Text] The anti-Japanese guerrilla study method founded by the great leader Comrade Kim Il-song is a traditional study method which our party must invariably adhere to.

At present under the revolutionary slogan of the party "Production, Study, and Life--All in Manner of the Anti-Japanese Guerrillas" the anti-Japanese guerrilla work method and life attitude are blossoming in full bloom throughout the country, and with the traditional anti-Japanese guerrilla study method brilliantly embodied, a great turnaround is happening in our people's ideomental life.

Never before has study been turned so thoroughly into a way of life and study fervor so heightened among our party members and working people as today. Our country is filled to overflowing with the revolutionary ethos that all party, all people, all army study.

The reality wherein socialist construction is deepening and developing onto a new higher stage urgently calls upon us to widely embrace the anti-Japanese guerrilla study method and more highly display the revolutionary study attitude.

For people making revolution, study is a task to create food for revolution.

The great leader Comrade Kim Il-song taught as follows:

"One of the most important slogans for people making revolution is study. Without steadfastly studying and earnestly learning, they can neither make revolution nor develop themselves." ("Kim Il-song Selected Works," Vol 7, pp 229-230)

Revolutionaries are people who devotedly struggle for the attainment of the socialist, communist cause.

If the revolutionaries are to add luster to their glorious appellation and successfully attain the socialist, communist cause, they must correctly understand the law of the developing revolution and possess intense preparedness and qualifications which will make it possible for them to make revolution to the end.

The high qualifications of the communist revolutionary are acquired not spontaneously without any effort but through practical struggle and at the same time steadfast study.

Study is the basic method to arm oneself with the revolutionary thought and theory, strategy and tactics. Without study it is impossible to master the truth of the revolutionary struggle or to possess a high class-oriented eye and revolutionary insights. Without possessing ideological food necessary for revolution one cannot acquit oneself fully of one's glorious mission as a revolutionary.

The importance of study comes to grow even more as the revolution and construction advance.

Revolution is not static but ceaselessly deepens and develops. As the revolution develops, the role of people's ideological consciousness also grows bigger.

If the role of the masses of people in the revolution and construction is to be enhanced, it is imperative to ceaselessly strengthen study aimed at enhancing their action-consciousness to suit the law of the developing ideological consciousness.

Therefore, he who makes revolution, must hold study as the first and foremost duty and continue study throughout his lifetime.

The demand for strengthening study arises even more urgently for commanding personnel of the revolution.

Knowledge is power, and only with rich knowledge is it possible to revolutionarily launch work. Ignorant of the policy of the party, unacquainted with the situation and reality, and unversed in science and technology, it is impossible to push ahead confidently with any work. Failing to have a sharp political eye and rich knowledge, wide vision and keen insights, it is impossible to conduct work substantially to suit the duty at hand, the prevailing situation, and the characteristics of the target, or to go forward to conduct work boldly, daringly.

The very rapidly developing realities of today call upon our functionaries to strengthen study more than ever before. Unless the guidance functionaries ceaselessly improve their politicoadministrative qualifications, they cannot correctly lead the masses to the struggle for conversion of the whole society to the Chinese ideology or go forward to admirably organize the national political, economic, and cultural life which has grown extraordinarily big.

In particular, we are faced with the heavy task to step up the Chineseization, modernization, and scientization of the people's economy, fulfill the

Second Seven-Year Plan ahead of schedule, and occupy the 10 major prospective targets of socialist economic construction at the earliest possible date. In order to successfully fulfill this task, the functionaries must earnestly learn the immortal chuche ideology, our party's economic theory, and advanced science and technology, and thoroughly arm themselves with them.

If they are to commendably conduct the revolution and construction without lagging behind the developing realities, the functionaries must hold study as an important revolutionary task and ceaselessly strengthen it.

In strengthening study, our party's traditional study method created during the glorious anti-Japanese revolutionary struggle constitutes a brilliant example.

The anti-Japanese guerrilla study method is a traditional, revolutionary study method created amid the flames of the unprecedentedly arduous anti-Japanese revolution.

The great leader Comrade Kim Il-song, even amid his busy schedule of leading the overall Korean revolution such as the anti-Japanese armed struggle, carefully guided the study of the guerrillas and led them in acquiring live knowledge that could actually contribute to the revolutionary struggle and in firmly attaining the ideomental features as communist revolutionaries.

The respected and beloved leader Comrade Kim Il-song especially in every difficult and complex period of the anti-Japanese revolutionary struggle organized and guided extensive political and military study so as to make it possible to cope with it.

It was no easy thing by any means to organize and conduct political and military study in the course of battle with the enemy. But our great leader, personally clearing all difficulties saying that the more difficult and complex the time, the more the study must be strengthened, arranged political and military study for the guerrillas. The political and military study at the Paeksokt'an [Korean transliteration] Secret Camp and the study at the Matangkou and Hwarazu [Korean transliteration] secret camps had great significance in thoroughly arming the guerrillas with the chuche-oriented line of the Korean revolution and thoroughly preparing them in politico-ideological, military technical terms and admirably bringing them up as able military and political cadres even under difficult circumstances.

In the course of brilliant embodiment of the unique thought and method for study enunciated by the great leader Comrade Kim Il-song, our party's glorious study tradition was established and the revolutionary, militant anti-Japanese guerrilla study method created.

The study method created during the anti-Japanese revolutionary struggle is the most superior study method holding a many-sided, rich content.

What is important in the study method created during the anti-Japanese revolutionary struggle is that of holding study as the first and foremost revolutionary task and having turned it into a way of life without interrupting it, whatever the adversity.

The great leader Comrade Kim Il-song taught as follows:

"The anti-Japanese guerrillas even under very difficult conditions courageously fought, breaking through all barriers, for the sake of the fatherland and the people, for the sake of the revolution, and always studied and lived in a disciplined, orderly manner." ("Kim Il-song Selected Works," Vol 8, p 242)

The anti-Japanese guerrillas, deeply engraving in their hearts the teachings of the respected and beloved leader Comrade Kim Il-song for turning study into a way of life and putting it in the forefront as the first and foremost revolutionary task to arm themselves with the line, strategy and tactics of the Korean revolution set forth by our leader, set the brilliant example of studying and studying at combat breaks or on the route of march and by the bonfires at bivouacs.

The anti-Japanese guerrillas never waited for a good condition to be created for study or grumbled about the environment.

They never let go books, and while on the march, studied from the study sheet pasted on the knapsack of the person ahead, and by the bonfires at bivouacs, solidified in question-and-answer form what they had learned. There were times when their knapsacks were empty of food but never the hands of the anti-Japanese guerrillas were empty of books.

The revolutionary study attitude to study always militantly to prepare themselves as genuine church-oriented revolutionaries even as launching bloody battles of a showdown of life and death under the worst possible conditions truly defying human imagination--this is part of the important content of the study method and study attitude established during the anti-Japanese revolutionary struggle.

What is important in the study method created during the anti-Japanese revolutionary struggle is also that study was organized in diverse forms and by diverse methods without standing on ceremony or formality.

By what method to do study is one of the basic questions determining its success. However good the study content and study attitude, unless the method is correctly established, it is impossible to score the desired success.

The anti-Japanese guerrillas, always widely applying the revolutionary study method to teach each other and learn from each other, using diverse forms and methods to suit the given conditions and environment wherever, whenever, deeply mastered the immortal church ideology and the line, strategy and tactics of the Korean revolution.

The study methods and forms created during the anti-Japanese revolutionary struggle such as individual studies and collective studies, regular studies and intensive studies, lectures and seminars, are priceless experiences with most effectiveness and vitality gained in deepening study to suit the different preparedness levels of the guerrillas.

What is important in the study method created during the anti-Japanese revolutionary struggle is also that study was conducted in close combination with revolutionary practice.

To combine study and practice constitutes an important method to make people master what they have learned as living knowledge and bring them up as genuine revolutionaries possessing practical abilities. Only by combining study with practical activity is it possible to master scientific knowledge about nature and society and acquire abilities that can be used in revolutionary activity.

From the demands of revolutionary practice to overthrow Japanese imperialism, restore the fatherland, and build Socialism, Communism in Korea in the future, the anti-Japanese guerrillas studied with a view to arming themselves with the line and guidelines of the Korean revolution set forth by the great leader Comrade Kim Il-song, and conducted study in close combination with revolutionary practice such as the prosecution of the guerrilla struggle, mass political work, and military and political tasks.

The anti-Japanese guerrillas, when organizing a battle, always gave priority to studying the guerrilla warfare method set forth by the great leader Comrade Kim Il-song, and upon completion of the battle by summing up their military activity without fail based on the guidelines set forth by our leader, more deeply mastered through practical activity the respected and beloved leader's revolutionary thought and matchless method of battle.

Thus the anti-Japanese guerrilla study method, because it thoroughly establishes the revolutionary viewpoint toward study and maximally inspires study fervor, is the most superior study method which makes the masses voluntarily display an attitude befitting the master highly in study.

The anti-Japanese guerrilla study method, because it has been created with great practical example set by Comrade Kim Il-song, the respected and beloved leader of our party and people, because it has been created amid the flames of the most arduous armed struggle defying human imagination, possesses a very great influencing power and constitutes a mighty study method holding rich and many-sided contents.

The anti-Japanese guerrilla study method created by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle is being brilliantly carried on and further deepened and developed by the sagacious leadership of our party on the route of the historic march toward conversion of the whole society to the chuche ideology.

Our party has been directing keen attention to carrying on and developing the study method created during the anti-Japanese revolutionary struggle, to suit the demands of conversion of the whole society to the chuche ideology.

Contained in the guideline of the party for widely generalizing the anti-Japanese guerrilla study method and study attitude is the stern will to forever brilliantly carry forward and develop the revolutionary tradition of our party established

by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle, thoroughly prepare all party members and working people as church-oriented communist revolutionaries infinitely loyal to our great leader, and go forward to brilliantly attain the church revolutionary cause charted by our leader.

The guideline of our party for comprehensively embodying the anti-Japanese guerrilla study method and study attitude is intensively embodied in the revolutionary slogan "Production, Study, and Life--All in Manner of the Anti-Japanese Guerrillas!" One of the important demands contained in this slogan is that of establishing partywide, societywide the attitude to revolutionarily study and militantly learn, emulating the study attitude of the anti-Japanese guerrillas.

Our party, putting study in the forefront as the first process of the task to establish the unitary ideology system of the party, as an important component part of politicoideological life, is seeing to it that all branches widely launch the anti-Japanese guerrilla study method, especially the question-and-answer method, and is leading the way in turning study into a way of life, second nature.

Under the leadership of our party all party members and working people, enrolled in an orderly study system established partywide and societywide, are studying substantially, and they are being prepared as genuine revolutionaries with the church revolutionary world view firmly established, as able socialist, communist constructors admirably prepared in technical and cultural terms.

The question-and-answer study competition briskly under way throughout the country at present bespeaks the fact that this is a superior study method that has deepened and developed the traditional anti-Japanese guerrilla study method created by the great leader Comrade Kim Il-song, to suit today's realities of socialist construction.

That in the course of carrying through the guideline of the party for thoroughly embodying the anti-Japanese guerrilla study method the revolutionary study attitude has come to be thoroughly established partywide and societywide vividly proves the correctness of this guideline.

To more thoroughly embody the anti-Japanese guerrilla study method is a pressing requirement arising in strengthening study to suit the realities.

The great leader Comrade Kim Il-song taught as follows:

"... from the time we waged the anti-Japanese armed struggle, putting forward the slogan 'For He Who Makes Revolution, Study Is the First and Foremost Duty,' we strengthened study among the guerrillas; today, putting forward the slogan 'Let All Party, All People, All Army Study!' we are struggling to establish the revolutionary study attitude partywide and societywide." ("Kim Il-song Selected Works," Vol 7, p 230)

As the demand for strengthening study grows higher, we must thoroughly carry through the guideline of the party for establishing the traditional

anti-Japanese guerrilla study method and study attitude and make it blossom in fuller bloom everywhere in the country.

What is important in going forward to establish the anti-Japanese guerrilla study method and attitude is first of all that of thoroughly establishing the revolutionary viewpoint toward study.

Whether or not success is scored in study depends on how the guideline of the party for strengthening study is embraced, not on whether or not the condition is favorable.

The anti-Japanese guerrillas, because they learned by experience in practical struggle that without arming themselves with the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, they could neither live even one day nor make revolution, studied steadfastly without interruption even amid such formidable trials, and in learning but one thing, learned it in such a way as to make it possible to use it in the Korean revolution.

All party members and working people, holding a correct viewpoint toward study as did the anti-Japanese guerrillas, must study steadfastly without interruption.

Today we are living and working under conditions and environment incomparably better than during the anti-Japanese revolutionary struggle. For us there are all kinds of conditions in place for commendably studying. All functionaries, giving up the erroneous viewpoint of thinking of studying, time permitting, after completion of the revolutionary task, must turn study into a way of life, second nature, and deeply master the profound truth of the great chuche ideology, and must become the enthusiast, earnest student who studies steadfastly wherever, whenever.

To positively embrace the anti-Japanese guerrilla study method in practical activity is a firm guarantee which makes it possible to score admirable success in study.

In particular, we must positively embrace the question-and-answer study method created during the anti-Japanese revolutionary struggle.

The question-and-answer study method, part of the anti-Japanese guerrilla study method, is a genuine study method which, thoroughly doing away with the old formalist, dogmatic method of study, turns but one thing learned into revolutionary food. The question-and-answer study method is also a superior study method which, strengthening collective control and comradely cooperation in study, establishes a strong study attitude within the collective and is conducted in combination with practice.

Our party, starting from the intrinsic superiority of the question-and-answer study method, set forth the revolutionary guideline for comprehensively embodying it, and early on organizing and guiding the question-and-answer study competition, set a brilliant example of it. In order to establish the revolutionary study attitude and heighten study fervor among party members and working people,

upholding the lofty intent of the party for strengthening study, it is imperative to commendably organize question-and-answer study competition.

Giving up the erroneous viewpoint of thinking question-and-answer study competition as if something done at time of summing up study, we must substantially, briskly organize and conduct it between collective and collective, between branch and branch.

Part of the intrinsic superiority of the question-and-answer study method lies in heightening study fervor amid mass control with large masses participating in it.

Regularly organizing study in question-and-answer form to suit the specific conditions and timely summing it up, we must make the anti-Japanese guerrilla study method blossom in fuller bloom throughout the country and see to it that its superiority is displayed to the hilt.

To study substantially, not perfunctorily, has important significance in going forward to embody the anti-Japanese guerrilla study method.

Only by studying substantially is it possible to precisely grasp the teachings of the great leader Comrade Kim Il-song and the guideline of the party and assimilate them into one's flesh and bone, into food for revolution.

Our party is always importantly emphasizing that establishing the revolutionary study attitude partywide, party members and working people should study substantially.

It is one of the important characteristics of the anti-Japanese guerrilla study method to conduct study substantially without standing on ceremony or formality. To study clinging to the old framework for purposes of window dressing, to study this or that haphazardly without a clearly defined goal and plan, or to study in such a way as to recite the study material without any research has nothing to do with the anti-Japanese guerrilla study method.

By thoroughly overcoming the phenomenon of studying in the manner of licking the outside of the watermelon and by learning but one thing in such a way as to make it possible to use it in practical struggle, we must strive to do study in such a way as to train and temper ourselves and make the knowledge we have acquired show great worth in carrying out the revolutionary task.

In order to commendably study, it is also important to establish discipline in study and strengthen control.

Although study is a task for the sake of the masses themselves, it cannot be conducted satisfactorily by leaving it to their voluntariness alone. Only if discipline in study is thoroughly established among party members and working people and the phenomenon of not studying or neglecting it is straightened out, can the revolutionary study attitude be thoroughly established.

Party organizations, establishing discipline in study among party members and working people and strengthening control over study, must correctly lead all people in studying substantially, steadfastly.

In particular, the guidance functionaries, as did commanding officers of the Anti-Japanese Guerrillas, must be the first to set example in study and take the lead in establishing the revolutionary study attitude within collective.

The revolution ceaselessly deepens and develops, and in step therewith, new line and policy of the party are also set forth one after another. The developing realities are such that it is impossible to successfully solve complex questions arising for the first time, with the experience or knowledge gained in bygone days alone.

Today ours is an era of science and technology, and without knowing advanced science and technology it is impossible to make the smallest advance. Reality calls on one and all to be functionaries who are thoroughly prepared not only in politicoideological terms but also in technical administrative terms and possess knowledge, technology, and ability. Therefore, we must thoroughly arm ourselves with the policy of the party and more substantially conduct job-oriented study in order to acquire broad and deep economic knowledge and scientific and technological knowledge and familiarize ourselves with our assigned work.

In particular, the functionaries of party and state economic organs, deeply mastering the profound thought and theory of socialist economic management set forth by the great leader Comrade Kim Il-song, must go forward to thoroughly embody them.

The anti-Japanese guerrilla study method which is our party's traditional study method, is the militant and revolutionary study method which all party members and working people must thoroughly maintain and embody in life. Thoroughly embodying this traditional study method is where an important guarantee for firmly establishing the revolutionary study attitude partywide and societywide and turning study into a way of life, second nature among party members and working people lies.

By enthusiastically studying emulating the revolutionary study attitude of the anti-Japanese guerrillas which filled the Paektu forests to overflowing and by thoroughly preparing ourselves as genuine chuche-oriented revolutionaries possessing the revolutionary world view and rich, many-sided knowledge, we shall respond in loyalty to the high trust and expectation of the party and the leader and go forward to more energetically hasten the chuche revolutionary cause.

12153
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THE FAITH AND ETHICS OF THE CHUCHE-ORIENTED REVOLUTIONARY

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 34-40

[Text] The communist movement has been advancing ceaselessly by the indomitable struggle of resolute revolutionaries holding a noble faith and ethics.

The glorious history of the Korean revolution over more than half a century is emblazoned with the names of the revolutionary heroes who have glorified their lives with a clear revolutionary faith and ethics.

The faith and ethics of the Korean communists are the revolutionary faith based on the firm belief that only under the leadership of the great leader Comrade Kim Il-song is it possible to break through whatever barriers and win victory without fail, and noble ethics to infinitely adore and revere and uphold our leader.

The Korean communists, by deeply engraving in their hearts the noble revolutionary faith and ethics of loftily upholding with loyalty the great leader Comrade Kim Il-song and going forward following the leadership of our leader, have been able to firmly insure the unity and solidarity of the revolutionary force in terms of ideological will and always walk staunchly the one road of victory and glory.

To carry forward the brilliant tradition of the revolutionary faith and ethics is the most noble duty of the chuche-oriented communist revolutionaries and the basic demand for the attainment of the chuche revolutionary cause.

The revolutionary faith and ethics are important ideomental characteristics of the communist revolutionary.

The great leader Comrade Kim Il-song taught as follows:

"It is the lofty character of the communists to defend their faith and go forward to fight indomitably for its sake." ("A Collection of Writings of Kim Il-song," Vol 20, p 412)

The communists are people most precise and thorough in their revolutionary faith and ethics. All the stirring instances of faith and ethics recorded in human history are those that have been created by the communists.

The revolutionary faith is the pillar of the mind of the revolutionary unswervingly walking the one road of revolution, an unwavering life credo, and the revolutionary ethics is the moral duty that must necessarily be observed between comrades-in-revolution.

The revolutionary faith, because it is a firm belief based on a correct understanding of the truth of the revolution, enables people to have an intense awareness to think and act only in accordance with their revolutionary conscience and makes them hold a stern will unbending whatever the barrier and trial.

The revolutionary ethics is human relationship based on the comradely love of the revolutionaries struggling for the attainment of the communist cause, and as such, makes people hold the noble moral conscience unhesitatingly offering even their lives for the sake of society and collective, and comrades-in-revolution.

The revolutionary faith and ethics both constitute the basic framework determining the ideomental features of the communist. The revolutionary faith, when combined with ethics, becomes the noblest, and the revolutionary ethics, only if based on a firm faith, becomes the firmest. Only he who possesses both of a firm faith and pure ethics can observe a resolute stand and attitude in the revolutionary struggle and struggle to the end, overcoming all kinds of barriers and trials with a stern will. When the revolution becomes difficult and complex and takes on a long-term nature, he who fails to hold a firm faith and ethics, will be unable to observe the revolutionary principle or to dedicate himself to the struggle for the realization of the independent stand and attitude.

The communist revolutionary, only if he engraves a firm faith and ethics in his heart, can glorify his political life infinitely and enjoy a genuine living eternally even after death. He who without faith and ethics changes depending on the general situation and trend and wavers as the environment and conditions change, cannot add luster to the glory and worth of the revolutionary.

History shows that only when possessing a clear faith and ethics can one become a genuine revolutionary loyal to one's fatherland and people, to the revolutionary cause of the working class, otherwise one will be reduced to taking to the road of betrayal.

The chuche-oriented revolutionary is the genuine communist revolutionary personifying the noblest revolutionary faith and ethics.

What makes the faith and ethics of the chuche-oriented revolutionary the noblest lies above all in that their core is faithfulness to the party and the leader.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"To forever loftily revere the great leader Comrade Kim Il-song is the noble duty and unswerving revolutionary faith of the Korean communists." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," p 33)

Faithfulness to the helmsman, the leader of the revolution is the basic character of the revolutionary, and the basic guarantee which makes it possible to hold the revolutionary faith and ethics on the highest plane.

Faithfulness to the leader is the spirit of infinite respect and trust which one comes to possess based on having learned by experience the greatness of the leader and the sagacity of his leadership, and the rock-hard belief that there is none but victory and glory on the road of following the leadership of the leader.

The leader is the supreme helmsman who, enunciating the guiding thought of the revolution for the revolutionaries, unites them into one revolutionary force and, ably organizing and commanding the formidable revolutionary struggle, leads the revolution to victory. Apart from the leadership of the leader the masses of people cannot work out their destiny nor can the revolutionary struggle take one step forward.

The communist revolutionaries, because they firmly believe that their destiny depends altogether on the leader, absolutely trust the leader and go forward to forever loftily uphold him. The trust of the revolutionaries in the leader and their revolutionary preparedness to uphold the leader are based on a scientific understanding of the leader's absolute position and decisive role in the advance of history and the revolutionary struggle, and because of that, constitute the most resolute and firm unshaking in any wind and unbending in any trial.

Faithfulness to the leader is the purest of revolutionary consciences to infinitely adore and loftily revere the leader.

The leader is a benevolent father who, bestowing precious political life on the revolutionary soldiers, leads them in infinitely adding luster to it. The revolutionary soldiers, by embracing the political life bestowed on them by the leader, come to set out on the genuine road of revolution and live out their lives in a worthy manner.

The communist revolutionaries adore and follow with the truest of true hearts the helmsman of the revolution who has placed lofty political trust in them and bestowed the genuine reward of living on them, and keep it engraved in their hearts as the revolutionary ethics, responsibilities to loftily attend and uphold him with the purest and cleanest of consciences, whatever the adversity.

The infinite faithfulness of the communists who loftily attend and uphold the helmsman, the leader of the revolution, because it is based on such absolute trust, because it is spotlessly pure revolutionary conscience, constitutes the crystallization of the revolutionary faith and ethics.

The Korean communists keep it engraved in their hearts as a lofty revolutionary faith, indeflectible ethics to go forward to uphold with loyalty the great leader Comrade Kim Il-song.

The infinite faithfulness to the great leader Comrade Kim Il-song held by the young communists at the dawn of our revolution is a genuine mirror of the revolutionary faith and ethics. The young communists had learned with all their hearts through struggle and life the greatness of the respected and beloved leader Comrade Kim Il-song and the sagacity of his leadership, and entrusting the destinies of the country and the people, and the revolution altogether to our leader, adored and loftily attended our leader from the bottom of their hearts.

It was not for any merit or honor to be conferred on them at a later date that the young communists had loftily attended and upheld the respected and beloved leader Comrade Kim Il-song during such arduous period that there was no party, no government yet and it was impossible to tell when the revolution would win victory. They did so because they had kept it firmly engraved in their hearts as a faith that it was in loftily attending the great leader Comrade Kim Il-song and going forward following the leadership of our leader was where a genuine guarantee for saving the trampled fate of the fatherland and the people and winning the victory of the chuche revolutionary cause lay.

The revolutionary anthem "The Star of Korea" by Comrade Kim Hyok, a revolutionary poet and hot-blooded young man who had been roaming in search of a genuine helmsman of the revolution, shows well how great the gratitude and pride of the Korean communists and patriotic people greeting and loftily attending the great leader Comrade Kim Il-song as the sun of the nation, as the center for unity and solidarity were, how noble their loyalty to our leader and their revolutionary faith and ethics were.

Today our people, emulating the noble mental world of the late revolutionary fighters, their infinite faithfulness to the helmsman of the revolution, are keeping it deeply engraved in their hearts as a firm revolutionary faith, pure revolutionary ethics to loftily attend and uphold the party and the leader, and hold it as their revolutionary duty to go forward to staunchly fight along the road the party and the leader teach.

Living every minute of his life, his whole life, solely for the sake of the party and the leader and acquitting himself fully of his loyalty is where the genuine purity of the revolutionary faith and ethics of the chuche-oriented revolutionary lies.

What makes the faith and ethics of the chuche-oriented revolutionary the noblest also lies in that these have been achieved and solidified amid the formidable trials of history.

The faith and ethics of the communists are not a blind trust, or the humane feelings of individuals, but the faith and ethics of the revolutionaries fighting for the realization of the independent stand and attitude of the masses of working people. While holding the leader's revolutionary thought

as an immutable world view, these are formed and ceaselessly solidified amid the flames of the revolutionary struggle to realize it.

The revolutionary struggle of the working class is the most formidable process of struggle which can be won only by going forward to overcome all kinds of machinations and resistance of the internal and external class enemies. The enemies slander the authority of the leader, the brain behind the revolution, and concentrate their arrow of main attack on sabotaging the unity and solidarity of the revolutionary force centered around the leader. The struggle to resolutely protect and defend the helmsman, the leader of the revolution from all kinds of attacks and sabotage machinations of the enemies and thoroughly carry through the revolutionary thought of the leader is none other than the revolutionary struggle.

It is amid this intense class struggle that the communist revolutionaries go forward to nurture a stern will and revolutionary credo to carry through the thought and intent of the leader unconditionally to the end, whatever the barrier and trial, and come to deeply engrave in their hearts the pure ethics of trusting and following none but the leader. The faith and ethics of the revolutionary tempered amid formidable storms of the revolution are forever unchanging, and these have an inexhaustible vitality.

The revolutionary faith and ethics of our people going forward to loftily uphold the great leader Comrade Kim Il-song have been solidified in the course of weathering raging storms and breaking through barriers standing in the way of the Korean revolution, and because of that, are infinitely durable and noble.

Our revolution, which has been the forerunner to chart the unfamiliar road of the times, has turned innumerable corners of formidable trials.

Every time a formidable trial confronted the fatherland and the people, and the revolution, the great leader Comrade Kim Il-song has actively cleared all barriers at the helm of the revolution, and our people, entrusting all destinies altogether to our respected and beloved leader, have confidently charted the road of victory, following the leadership of our leader.

Not to mention the period of the unprecedentedly arduous anti-Japanese revolutionary struggle, in the course of coming to power and building a new society, too, our people, always revering the great leader Comrade Kim Il-song, have firmly consolidated an invincible faith and nurtured an indomitable fighting spirit.

In the glorious history of our revolution the postwar period was truly one of formidable trials. With everything destroyed by the war, the country ran short of funds and materials, and the people's living conditions, too, were still in dire straits. Precisely at such a juncture the U.S. imperialists and the Syngman Rhee puppet gang frenziedly raised the ruckus of "northward advance" and the anti-party factional elements, picking a quarrel with the line of the party, came out with a frontal challenge. Our revolution came to encounter the formidable trial of being able to continue to move forward vigorously or suffering a grave collapse.

At such a time our people, by staunchly fighting with the conviction that it was only on the road of unswervingly, firmly trusting none but the respected and beloved leader Comrade Kim Il-song and following our leader was where victory and glory lay, were able to bring about a historic turnaround in our revolution.

At the base of the heroic exploit by the working class of Kangson during the postwar rehabilitation and reconstruction period who produced 120,000 tons of bloom from the 60,000-ton-capacity blooming mill lay their indeflectible loyalty to the great leader Comrade Kim Il-song, their revolutionary faith and ethics. They held it as their life credo to dedicate themselves to solving the question the great leader intended and desired to have solved, and regarded it as the revolutionary duty, lofty ethics of the working class to trust and follow none but our leader, however difficult the times.

Our people, because of holding such revolutionary faith and ethics, firmly trusted and followed none but the great leader Comrade Kim Il-song even in the period when the betrayers of the revolution of every stripe ran amok with their vicious intention to harm the unity and solidarity of our party, and were able to perform epochal transformation and miracle in this land, admirably carrying through our party's unique line of socialist construction.

The revolutionary faith and ethics solidified amid the formidable trial of history have been faithfully carried forward and today are still kept engraved in our people's hearts, and these are becoming the source of strength guaranteeing all our victories.

What makes the revolutionary faith and ethics of the chuche-oriented revolutionary so noble also lies in that these are the faith and ethics which will be forever carried forward from generation to generation along with the chuche cause charted by the respected and beloved leader Comrade Kim Il-song.

The revolutionary cause of the working class is a long-term task which will be carried forward from generation to generation until the attainment.

The struggle of the communist revolutionaries to protect and defend the party and the leader continues in the historical course of consummation of the revolution from generation to generation. The faithfulness to protect and defend the leader politicoideologically with their lives, the faithfulness of the revolutionaries giving their all for the sake of carrying through the revolutionary thought of the leader, too, must be kept engraved in the heart unswervingly from generation to generation. None but the pure loyalty of unswervingly upholding the party and the leader even as time marches on and months and years change constitutes the basic guarantee for the ultimate victory of the revolutionary cause which is carried forward ceaselessly until its attainment.

If it changes as time passes and generations change, it is not the revolutionary faith nor can it be said to be genuine ethics. People's ideomental assets, when what was achieved in the preceding generation is carried forward on a

higher level in the new generation, can genuinely contribute to the ceaseless advance of history. Only by deeply possessing the revolutionary faith and ethics which are carried forward from generation to generation is it possible to strengthen and develop the organizational and ideological bases of the party on firm foundations and victoriously develop the revolution, breaking through multilayer barriers and trials.

The faith and ethics of the chuche-oriented communist revolutionaries, precisely because these are cemented from generation to generation, are becoming the eternally imperishable.

The revolutionary faith and ethics, which have firmly taken their place in the hearts of the Korean communists dearly engraved in the course of the glorious revolutionary struggle to attain the chuche revolutionary cause following the sagacious leadership of the great leader Comrade Kim Il-song, are today being more thoroughly carried on and vigorously consolidated in the sacred struggle to convert the whole society to the chuche ideology.

The revolutionary faith and ethics of the late anti-Japanese revolutionary fighters have come to take their indeflectible place deep in the hearts of the chuche-oriented communists on the historic march route toward conversion of the whole society to the chuche ideology, and the younger generation who have not experienced the formidable trial of the revolution are growing up vigorously as reliable continuers of the chuche cause, inheriting that precious revolutionary spirit highly displayed in the Paektu forests.

Today the revolutionary faith and ethics which are being carried forward from generation to generation are becoming the mental and moral source which makes it possible to resolutely defend the chuche bloodline and carry it forward, the purity intact. This bestows on the chuche-oriented revolutionaries an immutable belief in the thought and theory of Comrade Kim Il-song the Great and the preparedness intent on thoroughly defending from generation to generation the revolutionary achievements and struggle experiences of our leader. Only if the faith and ethics are firm, is it possible even for their posterity, not to mention their own selves, to adhere to the thought and theory of the great leader Comrade Kim Il-song as the eternal guiding thought, guiding theory of the party, faithfully defend our leader's revolutionary achievements and struggle experiences, revolutionary work method and people-minded work style, and go forward to brilliantly attain the chuche revolutionary cause.

The noble faith and ethics of the Korean communists and our people intent on upholding and following the party and the leader to the end will never change even as the revolution advances far and the change of generations takes place, and these will radiate brilliance as even more pure ones.

The faith and ethics held by the chuche-oriented communist revolutionaries are the source of strength firmly guaranteeing the ultimate victory of the chuche revolutionary cause.

The revolution is inspired and wins victory by the conscious struggle of the masses of people. The more intense the action-consciousness of the masses

of people, the more energetically the revolutionary movement is launched and the more the victory of the revolution comes to be hastened. Inasmuch as ideological consciousness plays the decisive role in the revolutionary struggle, it is a very important question arising in attaining the revolutionary cause of the working class to keep the revolutionary faith and ethics deeply engraved in the heart.

The revolutionary faith and ethics of the Korean communists have come to strike deep roots in their hearts while walking the road of struggle filled with trials over more than half a century since charting the road ahead for the revolution for the first time under the leadership of the respected and beloved Comrade Kim Il-song, and running through these is infinite loyalty to the great leader. The chuche-oriented communists, because they possess such noble faith and ethics, have been able to be faithful to the chuche revolutionary cause to the end, and thoroughly defend the unity and solidarity of the party and the revolutionary force.

The struggle to learn by experience and possess the revolutionary faith and ethics must be ceaselessly strengthened as time passes and the revolution advances. Only then is it possible for the revolutionary faith and ethics to become a mighty ideomental weapon leading to ultimate victory the revolutionary cause charted by the leader.

Our party, setting it forth as the basic question bearing on the fate of the party and the revolution, as an important matter that must perpetually be adhered to to make the revolutionary faith and ethics held, has energetically launched this task in close combination with the task to establish the unitary ideology system of the party. In this way the revolutionary faith and ethics deeply engraved in the heart and highly displayed among the chuche-oriented communist revolutionaries constitute the most precious and brilliant because, loftily attending the great leader Comrade Kim Il-song as the center for leadership, they have trusted and followed none but our leader, and because, holding our leader's revolutionary thought as the water of life and under its banner, they have unswervingly walked the one road of struggle.

Our revolution has yet to be completed, and the task to firmly consolidate the revolutionary faith and ethics must never be interrupted for a moment.

In order that party members and working people may more firmly consolidate their revolutionary faith and ethics to suit the demands of our revolution, they must above all thoroughly establish the revolutionary view of the leader.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Ours is a party founded and nurtured by Comrade Kim Il-song, and the Korean communists are revolutionary soldiers who have grown up under the guiding hand of Comrade Kim Il-song. It is the duty befitting our communists to go forward unswervingly to loftily uphold the leader who has reared them." (Ibid., p 34)

Faith and ethics emerge not from a simple stirring feeling or excitement but from a grasp of the leader's thought in terms of principle, from engraving deep in the heart the leader's noble character and sagacity of leadership. Only by deeply understanding in terms of principle and learning by experience in real life the greatness of the leader is it possible to hold a firm determination and will to loftily attend and loyally uphold the leader and go forward to firmly defend them. The revolutionary view of the leader constitutes the basic framework which makes faith and ethics deeply engraved in the heart.

What is most important in firmly establishing the revolutionary view of the leader is that of thoroughly understanding the greatness of the leader.

Our people's infinite respect and adoration of the great leader Comrade Kim Il-song are a lofty ideological feeling springing from having deeply learned by experience with all their hearts the greatness of our leader. When deeply understanding the greatness of the leader, one comes to be aware of the great glory and happiness of making revolution, attending the leader, and thoroughly consolidate the preparedness and will to acquit oneself of one's loyalty to the leader to the end, and the feeling of trust in the leader.

To say to deeply understand the leader's greatness means to learn by experience the truthfulness of the leader's thought, the sagacity of the leader's leadership, the nobility of the leader's features. All party members and working people, by deeply grasping in terms of principle the truth of the leader's position and role in the advance of history and in the revolutionary struggle and by warmly feeling with all their hearts the grateful benevolence of the party and the leader, must engrave faithfulness to the party and the leader in their hearts as the revolutionary faith and ethics and go forward to staunchly walk the one road of loyalty unswervingly.

In order that party members and working people may more firmly consolidate their revolutionary faith and ethics, they must also positively learn from the living example of faithfulness to the party and the leader.

To learn from the living example of faithfulness, by training oneself with the practical model, the genuine archetype of infinitely acquitted loyalty to the party and the leader as a mirror and by learning by experience its ideomental height, constitutes a powerful method which makes it possible to keep loyalty to the party and the leader engraved in the heart as a firm revolutionary faith and ethics.

In learning from the living example of faithfulness, our party is putting in the forefront as a mirror the faithfulness displayed by the young communists and anti-Japanese guerrillas during the anti-Japanese revolutionary struggle, and is leading the way in energetically launching the struggle to embody the noble example of the leading characters in feature films "County Party Responsible Secretary" and "Always With One Heart," "Oath Sworn on That Day" and "Wolmi Island."

Party members and working people, only if they strengthen the struggle to further glorify the precious tradition of faithfulness established by the late revolutionary fighters and sincerely learn from the living example of the leading characters in the films, can possess an eternally unchanging absolute faith even as time passes and even amid any raging storm and trial, and the purest ethics of infinitely adoring and following the great leader Comrade Kim Il-song as father.

To strengthen revolutionary organizational life is an important method for firmly consolidating the revolutionary faith and ethics.

Through revolutionary organizational life people can turn the revolutionary thought of the leader into a firm world view of their own and their faithfulness to the leader into an unwavering ideological will.

Revolutionary organizations, by making the greatness and sagacity of leadership of the leader, the noble character of the leader deeply understood among people, must make them act in accordance with the demands of the leader's revolutionary thought and go forward to uphold the leader's intent with loyalty.

Revolutionary organizational life is the blast furnace of ideological tempering. The process of launching the ideological struggle to uproot the dregs of all kinds of old ideas, participating in revolutionary organizational life, is none other than the process of solidifying people's ideological will.

Therefore, party members and working people, through the process of properly establishing the view of the organization and regularizing organizational life and turning it into second nature, must ceaselessly temper themselves and go forward to thoroughly nurture their faithfulness to the leader.

All party members and working people also through revolutionary practice must go forward to firmly consolidate their revolutionary faith and ethics.

Revolutionary practice makes it possible to keep a firm faith and lofty ethics engraved in the heart. Amid the difficult and complex practical struggle of going forward to remake nature and society people revolutionarily temper their ideological will and come to firmly hold an unwavering revolutionary faith, whatever the adversity.

Revolutionary practice not only makes it possible to keep the faith and ethics firmly engraved in the heart, but constitutes the basic criterion for measuring the degree of solidity of the faith and ethics. He who acquits himself fully of his loyalty to the party and the leader not by words but in the course of revolutionary practice is a truly faithful person, one who has engraved faithfulness in his heart as his faith and ethics. He who says he is acquitting himself fully of his loyalty but fails to do so in his actual activity is a person whose faith and ethics are not firm.

In order to deeply acquire by experience faith and ethics through the course of revolutionary practice, it is imperative to establish the revolutionary attitude of unconditionally, thoroughly executing the revolutionary duty

assigned by the party. Only by thoroughly establishing the attitude befitting a revolutionary in carrying through the policy of the party is it possible to more firmly consolidate the revolutionary faith unbending and unwavering under whatever conditions, and respond to the benevolence of the leader with substantive achievement in work.

All party members and working people, by holding pure faithfulness to the party and the leader and bringing about ceaseless innovation at every revolutionary post assigned by the party, must live every minute of their lives in a worthy manner, and go forward to fight faithfully for the sake of the revolution throughout their lives.

There can be barriers and trials on the road ahead for our revolution. But we must reunify the fatherland without fail and attain the chuche revolutionary cause generation after generation to the end.

All party members and working people, with an unwavering firm belief in the greatness of the party and the leader and with the purest and cleanest of revolutionary consciences intent on responding in loyalty to the lofty benevolence of the party and the leader, shall resolutely walk the one road of revolution unswervingly.

12153

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REVOLUTIONARY INDOCTRINATION IN CHARACTER BUILDING AND THE TASK OF NURTURING
SOCIAL BEINGS THE COMMUNIST WAY

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 41-45

[Article by Ch'oe Ch'ong-ui]

[Text] To strengthen indoctrination in character building is one of the important guidelines our party maintains in the task of nurturing social beings the communist way.

Indoctrination in character building enriches people's mental life. People's character is not something that is formed harmoniously by one method of indoctrination alone. In order to bring up communist social beings possessing noble ideomental features, it is imperative to energetically push ahead with indoctrination in character building together with politicoideological indoctrination. Only he who possesses an intense action-consciousness and rich character and knows how to embody them in life, can be said to be a genuine communist social being.

Our party, by attaching important significance to indoctrination in character building, too, along with politicoideological indoctrination and energetically launching it, has registered a great advance in the establishment of people's revolutionary world view and their formation of character, and compiled precious experiences in nurturing social beings the communist way.

Character is the state and process of the sense people feel when approaching objects and phenomena, and as such, important psychological characteristics showing their ideomental features. The question of enabling people to hold a noble feeling and correctly show it is resolved through indoctrination in character building.

Revolutionary indoctrination in character building, with the interest of the masses of working people in the independent stand and attitude as the criterion, enables people to properly distinguish what is beautiful and noble and what is not, correctly experience joys and sorrows, satisfactiron and dissatisfaction, love and hate, and know how to express them.

To commendably conduct revolutionary indoctrination in character building is an important requirement in making people possess character as communist social beings.

Communist social beings are people who are resolute and revolutionary in politicoideological terms and possess not only deep knowledge about nature and society and healthy physical strength, but rich revolutionary character as well.

The great leader Comrade Kim Il-song taught as follows:

"Man must work commendably and at the same time, be high in cultural attainments. He must be able to laugh and have a humane touch as well. It is imperative that our functionaries should be strong in party spirit yet rich in humane and cultural characteristics." ("A Collection of Writings of Kim Il-song," Vol 16, pp 233-234)

The communists who dedicate their whole lives to the sacred task of realizing the independent stand and attitude of the masses of working people, possess a mental world more beautiful and noble than anyone else's. He who feels a genuine reward and satisfaction and joy in living and working for the sake of the party and the leader, the fatherland and the people, and knows how to overcome sorrow and anguish on the one road of revolution is precisely the communist.

The communist is a genuine social being who aims for an independent and creative life and knows how to fervently love what is beautiful and noble and infinitely hate what is vulgar and ugly.

We can find the brilliant example of the communist revolutionary who is passionate and possesses a noble mental world and well-developed revolutionary character in the young communists who, loftily revering with loyalty the great leader Comrade Kim Il-song, fought dedicating themselves to the chuche cause. Because they were genuine communists possessing revolutionary character nobler than anyone else's, they were able to compose the immortal revolutionary anthem "The Star of Korea" that has sublimated the infinite gratitude and joy of our people loftily upholding and attending the respected and beloved Comrade Kim Il-song as the guiding star of the nation, as the helmsman of the Korean revolution, and lived and fought with optimism, never becoming pessimistic or losing heart even as they were going through untold hardships.

In order to bring up chuche-oriented communist revolutionaries possessing noble feelings and well-developed character, it is imperative to strengthen revolutionary indoctrination in character building.

Character performs a great function in people's cognitive and practical activity. Only if people possess revolutionary character, can they infinitely hate and resolutely fight against what is outdated and corrupt, ugly and reactionary, and become revolutionaries who fervently love what is new and beautiful, noble and advanced, and do everything for the sake of them.

Revolutionary character enables people to engrave in their hearts the enthusiasm and vigor of vibrantly working and living filled to overflowing with revolutionary optimism, free from depression and pessimism under whatever difficult conditions. This also makes it possible to build a beautiful life wafting

an aesthetic fragrance. People, only if they possess aesthetic character, artistic character, can become the creators, enjoyers of revolutionary literature and arts, and go forward to organize work and life and surrounding environment in a more civilized, lofty manner. People deficient in character are also coarse in speech and behavior, devoid of cultural characteristics, and their life is flavorless, dry, and vulgar.

Because of all this, to strengthen revolutionary indoctrination in character building constitutes a firm guarantee which makes it possible to prepare people as fervent revolutionaries who victoriously move the revolution forward, always filled to overflowing with an exuberant fighting spirit and enthusiasm, as comprehensively developed communist social beings complete with high cultural attainments. Precisely herein lies an important role indoctrination in character building plays in the task of nurturing social beings the communist way.

To commendably conduct revolutionary indoctrination in character building also constitutes an indispensable requirement in thoroughly arming people with the communist thought, the revolutionary world view.

People, only if they arm themselves with the communist thought and firmly establish the revolutionary world view, can attain the features of the communist social being, and highly display their independent stand and attitude and creative stand and attitude. He who, however deep his knowledge and however healthy his physical strength, has failed to arm himself with the communist thought, the revolutionary world view, cannot be said to be a communist social being.

In establishing the revolutionary world view, indoctrination in character building performs an important function.

People's character and world view are closely linked together. Character, even as it is based on the world view, works to energetically hasten its formation.

The revolutionary world view is formed based on having understood the intrinsic nature of the exploiting society and with the experience in infinitely hating it in mental and moral terms as an important turning point. He who does not thoroughly hate the exploiting society and the exploiting class cannot have the revolutionary preparedness to struggle for Socialism and Communism.

Revolutionary character enables people to firmly hold an indomitable will and revolutionary preparedness in the practical struggle to remake the world to suit the demand for the independent stand and attitude, and the aesthetic ideal.

Only he who possesses revolutionary character can regard comrades-in-revolution dearest and fervently love them, and warmly hold a noble ideological feeling to struggle, giving his all, for the sake of the people. This bespeaks the fact that revolutionary indoctrination in character building constitutes an energetic means to nurture people's revolutionary consciousness and push the process of formation of their revolutionary world view.

Relative to such role indoctrination in character building plays in the establishment of the world view and formation of character of communist social beings, it arises as a very important question in nurturing social beings the communist way to strengthen revolutionary indoctrination in character building.

Today our party importantly puts in the forefront the question of strengthening revolutionary indoctrination in character building in order to bring up all working people as communist social beings developed in a many-sided way to suit the demands of conversion of the whole society to the chuche ideology.

The socialist, communist society is a society where all the conomic and cultural, ideological and moral areas will be blossoming and developing, and an advanced society where social beings of a new form developed in a many-sided way, becoming the masters of nature and society, will be enjoying an affluent and civilized life to their heart's content.

The more people are freed from the constraints of nature and society and the more they come to live, free from worries about food, clothing, and shelter, the more the demands for a modern mental and moral life come to grow. The higher the societywide demands for a modern mental and moral life grow, the more importantly the auestion of commendably conducting indoctrination in character building comes to arise. Mental and moral attainments cannot emerge in a day or two but can be achieved only through positive indoctrination in character building. In order to bring up communist social beings who know how to enjoy a genuine living to their heart's content and admirably embrace what is noble and beautiful, it is imperative to ceaselessly strengthen revolutionary indoctrination in character building.

What is most important in strengthening revolutionary indoctrination in character building and bringing up people as communist social beings is that of conducting indoctrination in character building in close combination with politicoideological indoctrination.

To conduct indoctrination in character building in close combination with politicoideological indoctrination is one of the basic principles that must be maintained in the task of nurturing social beings the communist way.

Character performs certain functions in establishing the viewpoint and stand toward the world. A wholesome sense, character, makes an indefatigable energy brought forth in correctly grasping reality and in remaking and transforming the surrounding world to suit people's independent demands.

But no character emerges spontaneously nor do objects and pehnomena spontaneously inspire a feeling. People, because they approach objects and phenomena starting from a certain ideological consciousness, come to have a feeling.

Ideological consciousness performs the most positive function in people's activity. Only with an independent ideological consciousness held can people's cognitive activity and practical activity be precisely insured. Apart from an independent ideological consciousness no revolutionary character and feeling can emerge.

The most noble and revolutionary character is character based on the revolutionary world view of the working class, the communist ideological consciousness. The struggle and life of people possessing such character are always wholesome and revolutionary.

Only if indoctrination in character building is closely combined with politico-ideological indoctrination can it become genuinely bona fide revolutionary indoctrination in character building and turn the process of people's mental and moral life into the process of firmly establishing the revolutionary world view which communist social beings must possess. If the task of politico-ideological indoctrination were to be neglected and the task of indoctrination in character building alone overemphasized, that would be emasculating the class-oriented character of indoctrination in character building and bringing the result of fostering all kinds of unwholesome ideological elements such as bourgeois ideas in people's heads. This is a stark fact proved by the experience of the party of the working class in ideological indoctrination work.

Setting it forth as the priority task of indoctrination in character building to make infinite faithfulness to the party and the leader deeply engraved in the heart among working people, we must make that run through the entire course of indoctrination in character building.

Our people's respect, adoration, and loyalty to the party and the leader are a noble feeling springing from having deeply learned by experience with all their hearts the greatness and noble communist character of the respected and beloved leader Comrade Kim Il-song and the immortal achievements scored by the glorious Party Center. We must direct the first and foremost attention through indoctrination in character building to indoctrinating all working people to regard it the greatest happiness, the supreme glory to make revolution under the sagacious leadership of the party and the leader.

Again, by thoroughly embodying in indoctrination in character building the contents of revolutionary indoctrination, communist indoctrination, we must make people nurture revolutionary character based on the revolutionary consciousness of the working class, the communist ideological feeling. In reading but one novel or one piece of poetry, in viewing but one feature film or one piece of drawing, we must make them clearly understand first the profound contents of ideological theme held in them and deeply identify themselves with the revolutionary thought of the working class, the communist ideological feeling.

Next, in order to bring up communist social beings possessing well-developed revolutionary character, it is important to indoctrinate people in the revolutionary aesthetics of the working class, a noble aesthetic feeling.

The communist social being is a social being who knows how to feel and understand what is beautiful and noble, based on the class-oriented aim and demand of the working class, and how to love and create it. In particular, character in many cases is closely linked to people's aesthetic concept, and holds as its important content the aim and feeling of what is beautiful and noble. In building but one dwelling, to build it good in appearance and

elegant; in organizing but one room, to organize it neat and tidy in a modern way; to be decent in one's dress; and to live in this way--all this is the expression of aesthetic character of our era's people.

Revolutionary character embodies the revolutionary aesthetics of the working class. Therefore, only by indoctrinating them in the revolutionary aesthetics of the working class, the aesthetic feeling, is it possible to prepare people as communist social beings with well-developed revolutionary character.

By thoroughly arming people with the great chuche ideology and its embodiment, our party's chuche-oriented aesthetic theory, we must indoctrinate them in such a way as to enable them to responsively embrace and feel what is beautiful and noble, revolutionary and heroic in the realities.

Again, making them thoroughly understand the reactionary nature and harmfulness of the vulgar bourgeois, revisionist aesthetics, we must make people resolutely struggle against the decadent, ugly character without allowing themselves to be contaminated by it.

It is an important question arising in revolutionary indoctrination in character building to strive to correctly carry on and develop our people's beautiful and noble national character.

The great leader Comrade Kim Il Song taught as follows:

"Ours is an industrious nation possessing beautiful character and outstanding talents and stern will." ("A Collection of Writings of Kim Il-song," Vol 19, p 399)

To make national character correctly carried forward and developed is an indispensable requirement in bringing up people as the genuine masters of their country's revolution. Only if our beautiful and noble national character is correctly carried forward, is it possible to go forward to carry out the revolution and construction commendably to suit the palate of our people, and develop our national culture as well.

Our people who from ancient times have been making history and creating culture in this beautiful land of ours of purple mountains and clear waters, are a civilized nation who is not only resourceful and industrious, but possesses beautiful character. It constitutes important characteristics of our people's national character to love what is tender and soft, elegant and dignified.

Of course, it is the law of nature that as times change, so does the character of the people. Today in our era such character that the feudal era's classical scholars in bygone days used to recite sijo in the party room is not compatible.

We must thoroughly guard against restorationism bent on bringing back to life in toto what is outdated allegedly for carrying forward and developing national character, and must go forward to develop our people's outstanding traditional character to suit the contemporary demands and modern aesthetics today when Socialism is under construction.

It is part of the important task arising in revolutionary indoctrination in character building to nurture revolutionary and optimistic character among party members and working people.

When people personify feeling and character reflecting the contemporary demands and aims, they will become able to more successfully carry out the revolution and construction.

Ours is an era of making revolution, an era of struggling. We must strengthen indoctrination work in such a way as to make party members and working people deeply engrave in their hearts the national pride and honor of making revolution under the sagacious leadership of the party and the leader in "the fatherland of chuche," "a model country of Socialism," and possess vibrant and optimistic, bright and magnanimous character reflecting the spirit of our era.

In this way we must make all party members and working people work and live, filled to overflowing with vigor and enthusiasm, and make revolutionary mettle pulsate and beautiful character overflow societywide.

What is important in indoctrination in character building aimed at bringing up people as communist social beings is also that of further enhancing the role of literature and arts.

The great leader Comrade Kim Il-song taught as follows:

"Progressive literature and arts are an energetic means to arm people with an advanced thought, indoctrinate them in noble morality and beautiful character, and encourage and inspire them to struggle for the construction of a new society." (Book "For Developing the National Cultures of Newly Emerging Countries," p 4)

Literature and arts are a powerful means of indoctrination in character building. Literature and arts not only make people understand the world and infuse a wholesome thought in them, but indoctrinate them in mental and moral terms. Works of literature and arts, vividly depicting live human beings along with their fate who, like living human beings in the realities, at times feel overjoyed or caught up in pent-up anger or in deep thinking, and yell or smile, faithfully unfurl and show what kind of life is beautiful and noble, what kind of life is ugly and vulgar.

Because of such characteristics, literature and arts perform a big role in bringing up people as communist social beings richly possessing the revolutionary thought and noble character.

Energetically launching indoctrination work among working people through works of literature and arts, we must make them prepared as communist social beings possessing a beautiful, noble mental world.

Enhancing the role of sociocultural indoctrination organs such as movie theaters and cultural halls and of the propaganda means such as the press

and publications, we must make them positively serve to bring up working people as civilized social beings high in the attainment of cultural character.

In particular, continuing to thoroughly carry through the guideline of our party for developing art subteam activity and mass cultural work, we must make every work site and street boom with revolutionry optimism.

All party organizations and functionaries, by further deepening revolutionary indoctrination in character building to suit the demands of the developing realities and bringing up working people as communist social beings prepared politicoideologically and possessing well-developed, noble character, shall go forward to energetically hasten the cause of conversion of the whole society to the chuche ideology.

12153

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THE FILM EFFICACY STRUGGLE IS A POWERFUL METHOD TO INSPIRE THE MASSES
TO CARRY THROUGH THE POLICY OF THE PARTY

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 46-50

[Article by Ch'oe Chong-kil]

[Text] To energetically launch the film efficacy struggle is a unique ideological indoctrination guideline set forth by our party. This guideline of our party is a programmatic guiding principle that has clearly illuminated the road to improving and strengthening party ideological indoctrination work to suit the demands of the developing realities, and a mighty weapon that, through films which are a powerful means of mass indoctrination, makes it possible to revolutionarily indoctrinate party members and working people and energetically inspire them to carry through the policy of the party.

The guideline of our party for energetically launching the film efficacy struggle is showing its correctness and vitality through practice.

Through the course of the film efficacy struggle launched this year in unprecedented breadth and depth under the leadership of the party, new changes have occurred in the ideomental features and way of work, work attitude and work habit of party members and working people, and a great achievement been scored in carry through the policy of the party.

Reality is proving positively that the film efficacy struggle constitutes a powerful method to revolutionarily indoctrinate party members and working people and energetically inspire them to carry through the policy of the party.

The film efficacy struggle is ideological indoctrination work aimed at arming people through films with the thought and intent of the party and making these embodied in their work and life.

The film efficacy struggle, by showing people a vivid model of the genuine typical chuche-oriented social being demanded by the party and making them positively learn from it, makes it possible to go forward to energetically step up the task of ideologically remolding people. Thus it makes it possible to bring up people as revolutionaries infinitely faithful to the party and the leader, as indomitable fighters breaking through whatever

bottlenecks and barriers, like the leading characters of the films. The film efficacy struggle, especially showing in a vivid canvas as to with what posture and stand to carry through the policy of the party, inspires people to live and work like the leading characters of the films.

What makes the film efficacy struggle a powerful method to inspire the masses to carry through the policy of the party lies above all in that it is a unique mass indoctrination method based on the characteristics of film art.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Our films are an energetic means to organize and mobilize working people in carrying through the teachings of our leader and the policy of the party, and a powerful weapon of revolutionary indoctrination." [No bibliographic reference given]

Film art possesses the possibility of portrayal to show real life more broadly and deeply than any other art form. Film art is a composite art reflecting life, masterfully putting to practical use the means of techniques of expression of various art forms such as literature, music, and fine arts.

Film art possesses unlimited possibilities to faithfully unfurl and show life in a visual canvas, unrestrained by time and space. In particular, film art, by vividly reflecting life, bringing back to life on the screen with the means and methods of audiovisual portrayal everything that exists in the realities, possesses a great mental and moral influencing power.

Films, because of such possibilities and characteristics of portrayal, constitute a superior art that can most effectively reflect in an artistic canvas the questions which the party plans and intends to have solved, and show lifelike the features of people struggling to carry through the line and policy of the party.

In order to give party functionaries short courses on the question of maintaining the mass line, on the question of improving the work method and style, on the question of commendably revolutionizing families, and on the question of strengthening criticism and self-criticism, it will be necessary to write a lot of lecture notes and conduct the courses over several days. But feature film "County Party Responsible Secretary" shows such questions vividly and deeply in a very short time.

Film art not only possesses unlimited possibilities of portrayal in reflecting life in terms of breadth and depth, but is superior compared with other arts because of its popular characteristic and mobility in dissemination.

Films possess the superiority of dissemination in not being greatly restricted by place or time. Films can be screened wherever people can congregate, and make the contents deeply grasped without spending a great deal of time. Therefore, films, shown at many places simultaneously, can make large numbers of people deeply understand the line and policy of the party.

Such superiority in the reflection of life and dissemination makes film art become a powerful means of mass indoctrination.

The film efficacy struggle, precisely because of utilizing such superiority of film art with optimum effectiveness, constitutes a powerful method to successfully realize the objectives of propaganda and agitation and energetically inspire the masses to carry through the policy of the party.

What makes the film efficacy struggle a powerful method to inspire the masses to carry through the policy of the party also lies in that it is an ideological indoctrination method in new form that has brilliantly embodied the guideline of the party for indoctrination by positive example aimed at influencing people through a vivid model.

To influence and indoctrinate people by positive example is an invariable guideline our party maintains in mass indoctrination.

The film efficacy struggle constitutes a powerful method of indoctrination to influence people by positive example which makes it possible to uplift the ideomental world of party members and working people to the lofty plane of faithfulness to the party and the leader held by the leading characters of the films.

To say that film art constitutes a powerful means of mass indoctrination because of its own characteristics means by no means that all film productions can be used as a means of the efficacy struggle. Film art, only if it creates a typical social being who can be regarded as a model in people's life and work, can greatly influence party members and working people, and in consequence, when launching the efficacy struggle with such film productions, it is possible to score a great success.

That today our party, aggressively launching mass indoctrination work with films, has become able to energetically organize and mobilize party members and working people in carrying through the policy of the party is because it has built and put in place a church-oriented, revolutionary film art.

Under the sagacious leadership of the Party Center our film art, always by giving correct artistic answers in a timely manner, like editorials of the party newspaper, to the pressing and significant questions in thoroughly carrying through the line and policy of the party in each period, each stage of the developing revolution, has been admirably performing the organizer role, moving ahead of the realities. In particular, in recent years our film art, thoroughly embodying the demands of the communist anthropology, has produced in large numbers extraordinarily successful productions portraying a model of the most noble and beautiful social being of our era, an archetype of the church-oriented communist revolutionary. Such film productions showing the brilliant images of three revolutions vanguard, labor innovators, and unsung heroes taking the lead in the prosecution of the ideological, technological, and cultural revolutions, are becoming an admirable text on the life and struggle of our party members and working people and energetically leading them in trusting and following none but the party and the leader and carrying through the line and policy of the party to the end.

What has epoch-making significance in energetically launching the film efficacy struggle is the production last year of admirable films such as feature films "County Party Responsible Secretary" and "Always With One Heart," "Oath Sworn on That Day" and "Wolmi Island." These film productions, directly presenting the intent and policy-oriented demands which our party wishes to resolve in the '80s wherein the new historic march is being quickened in order to attain the chuche cause to the end, give broad and deep philosophical answers to them.

Feature films "County Party Responsible Secretary" and "Always With One Heart," "Oath Sworn on That Day" and "Wolmi Island" have created brilliant models of our era's revolutionaries who have faithfully inherited the noble example of absolute and unconditional faithfulness to the great leader held by the young communists such as Kim Hyok and Ch'a Kwang-su at the dawn of our revolution. The leading characters of the films are chuche-oriented communist revolutionaries who breathe in tune with the breathing of the party in breathing but one breath, speak and act in tune with the thought and will of the party in speaking but one word and taking but one action, and consider that they cannot step aside but one inch before carrying through the teachings of our great leader and the guideline of the party.

Our film art, by embodying the thought and intent of the party and creating the archetype of such chuche-oriented social being constituting the model of the most noble and beautiful social being of our era, has become able to more satisfactorily carry out the glorious mission as a powerful means of energetically inspiring party members and working people to carry through the policy of the party. This constitutes a brilliant achievement scored by our party on the road of building the chuche-oriented revolutionary film art.

Thus our party, by making produced in large numbers film productions that have given profound answers to pressing and significant matters demanded by the times and the revolution, has opened up a wide road which makes it possible to admirably solve the question of mass indoctrination through films and energetically inspire party members and working people to carry through the policy of the party.

The film efficacy struggle guideline set forth by our party is the most correct one that has boldly smashed extant concepts and frameworks and created a sound guarantee for deepening party ideological work with a greater touch of freshness and vigor to suit the demands of the developing realities. This also is a unique guideline that has enunciated in what direction the party of the working class must develop socialist literature and arts and what to do to turn them into an energetic means of mass indoctrination, into a powerful weapon thoroughly contributing to the attainment of the communist cause.

Our party, by not only setting forth the unique guideline for launching the film efficacy struggle, but comprehensively enunciating important questions that must be solved in ideological work, carrying through the guideline, and the methods for the realization, has provided a firm guarantee which makes it possible to successfully launch the film efficacy struggle on a partywide,

societywide basis and more energetically inspire party members and working people to carry through the policy of the party.

The question our party is intent on solving through the film efficacy struggle lies above all in energetically stepping up socialist construction by bringing up, like the leading characters of the films, all cadres and party members and working people as chuche-oriented communist revolutionaries infinitely faithful to the party and the leader, as indomitable fighters courageously breaking through whatever bottlenecks and barriers.

That today our party is launching the film efficacy struggle broadly on a partywide, societywide basis has its objectives through and through in making the cadres and party members and working people learn from the noble mental world of the leading characters of the films and thoroughly prepare themselves as chuche-oriented communist revolutionaries infinitely loyal to the party and the leader and bring about a fresh upsurge on all fronts of socialist construction. Therefore, the film efficacy struggle must necessarily be organized and launched in the direction of thoroughly realizing these objectives.

What constitutes the core of the ideomental characteristics of the leading characters of our films is absolute and unconditional faithfulness to the party and the leader. The infinite faithfulness to the party and the leader of the leading characters of the films manifests itself clearly in their practical struggle to unconditionally embrace and carry through the teachings of the great leader Comrade Kim Il-song and the guideline of the party to the end.

Therefore, when the cadres and party members and working people, energetically launching the film efficacy struggle, positively learn from the noble mental world of the leading characters of the films, from their work habit, can deeply engrave faithfulness to the great leader and the party in their hearts as their revolutionary faith and ethics, and admirably prepare themselves as revolutionary fighters thoroughly protecting and defending the line and guidelines of the party in any unfavorable environment and going forward to carry them through to the end.

Another important question our party is intent on solving today through the film efficacy struggle is that of thoroughly arming party members and working people with the revolutionary spirit of self-reliance and fortitude and the socialist patriotic thought.

Feature films "Always With One Heart," "Oath Sworn on That Day," and "Wolmi Island" are admirable productions presenting in the forefront precisely such questions that the party is intent on solving. Therefore, if the efficacy struggle is substantially launched among party members and working people and the rising generation to make them positively learn from the noble ideomental features of the 10 party members of Nakwon and of the hero soldiers of Wolmi Island, it is possible to energetically encourage and inspire them to go forward to solve with their own strength all questions arising in socialist economic construction and positively call on them

to struggle more devotedly in order to enrich, strengthen, and develop the socialist fatherland.

To make all functionaries positively learn from the great-leader-style work method and thoroughly embody it is still another important question our party is intent on solving through the film efficacy struggle. When our functionaries, like the leading characters of the films, all go forward to work in accordance with the great-leader-style work method, they can bring about ceaseless upsurge in production and construction, highly promoting the political fervor and creative wisdom of working people.

Our party has comprehensively enunciated concrete methods for substantially launching the film efficacy struggle.

What is important here is that party organizations, focusing all means of propaganda and agitation and using diverse forms and methods and with a touch of freshness without standing on ceremony or formality, organize and conduct the film efficacy struggle. In particular, the newspaper forums being briskly conducted through publications on an unprecedented scale are one of the important methods set forth by our party to launch the film efficacy struggle using diverse forms and methods. These methods set forth by our party have become a firm guarantee for organizing and launching the film efficacy struggle as an all-party task and energetically inspiring the cadres and party members and working people to learn from the ideomental features of the leading characters of the films, and live and work like them.

Our party at the same time has set force the method to conduct the efficacy struggle targeted on relevant films to suit the characteristics by strata, and substantially organize and conduct the film efficacy struggle in close combination with practice. This clearly illuminates the road which makes it possible to successfully realize the objectives of the film efficacy struggle.

Thus with our party enunciating new forms and methods of party ideological indoctrination work and comprehensively elucidating important questions and means for their realization, today the film efficacy struggle has come to be launched more briskly in all branches, at all units, and great leap forward and innovation have come to happen ceaselessly on every battlefield of socialist construction.

The correctness of the film efficacy struggle guideline set forth by our party has been proved vividly through the practice of socialist construction, and its vitality is being displayed more highly with each passing day.

Through the efficacy struggle of feature films "County Party Responsible Secretary" and "Always With One Heart," "Oath Sworn on That Day" and "Wolmi Island" is being more highly displayed among our party members and working people the revolutionary ethos to carry through the line and guidelines of the party unconditionally to the end, with burning loyalty to the party and the leader like the leading characters of the films.

The realities of the miraculous achievements being scored at every site of socialist construction clearly show the immense vitality of the film efficacy

struggle energetically under way together with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes which are being conducted under the guidance of the party.

Our party members and working people, emulating the mental and moral features of the leading characters of the films and launching the majestic struggle to realize the 10 major prospective targets of socialist economic construction set by the Sixth Party Congress, are scoring brilliant achievements day after day in the awesome nature-remaking projects such as the reclamation of 300,000 chongbo of tideland and the construction of Namp'o floodgate and registering a great advance in the struggle to extensively expand production capacities in all branches of the people's economy and increase production in an epoch-making manner.

Today our party members and working people, asking themselves if they have lived every minute of their life and struggled like the leading characters of the films and displaying the spirit of absolutism and unconditionality in carrying through the guideline of the party, are going forward to carry out responsibly their assigned revolutionary task. The fresh labor exploits scored by the heroic constructors of Komdok astounding the people of the world bear brilliant testimony to it. The constructors of Komdok infinitely faithful to the party and the leader, by loftily upholding the decision of the historic Hamhung plenary meeting of the Party Central Committee and completing in the short period of a mere 1 year the enormous construction project aimed at creating the capacity of dressing 15 million tons of ore, set the example of a pioneer in creating "the speed of the '80s" and realizing the 10 major prospective targets of socialist economic construction.

Among our party members and working people is being energetically launched the struggle to carry out without fail the production quotas by the day, by the ten-day period, by the month, by the product index while courageously breaking through the barriers and bottlenecks encountered, displaying the revolutionary spirit of self-reliance and fortitude like the leading characters of the films. Thus in carrying through the guideline of the party for normalizing production on a high standard a great advance is being registered, and a firm guarantee is being created for bringing about a new greater leap forward on all fronts of socialist economic construction.

As a result of the film efficacy struggle energetically launched, not only ceaseless innovative achievements are being scored in socialist construction, but a great advance is being registered in improving the work method and style of the guidance functionaries as well. Today our guidance functionaries, going in deep among the producer masses and giving priority to work with people, political work, are growing up as able political activists, as skilled commanding personnel going forward to successfully carry out the task at hand.

All this shows well that it is in carrying through the film efficacy struggle uniquely set forth by our party is precisely where a firm guarantee for more substantially conducting party ideological work and successfully carrying out the heavy and enormous revolutionary task facing us lies.

By going forward to more energetically carry through the film efficacy struggle guideline set forth by the party we must strive to make ideological indoctrination work show greater worth through films. In this way we shall strive to make film art more energetically serve the struggle of our people to fulfill the Second Seven-Year Plan and successfully realize the 10 major prospective targets of socialist economic construction.

12153

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CHUCHEIZATION, MODERNIZATION, AND SCIENTIZATION OF THE PEOPLE'S ECONOMY ARE THE
BASIC METHOD OF LAYING SOCIALIST, COMMUNIST MATERIAL AND TECHNICAL FOUNDATIONS

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 51-56

[Article by Kim Ki-ho]

[Text] Chucheization, modernization, and scientization of the people's economy are the strategic line of socialist, communist economic construction set forth by the great leader Comrade Kim Il-song.

The line calling for chucheization, modernization, and scientization of the people's economy is a programmatic guiding principle that has clearly illuminated the road to thoroughly laying the material and technical foundations of Socialism, Communism, stepping up economic construction to suit the demands of conversion of the whole society to the chuche ideology, and a banner of encouragement energetically calling all of the party members and working people to rewarding struggle and victory.

The great leader Comrade Kim Il-song taught as follows:

"The basic task facing us in thoroughly laying the material and technical foundations of Socialism, Communism, is energetically stepping up the chucheization, modernization, and scientization of the people's economy."
("Kim Il-song Selected Works," Vol 8, p 349)

To thoroughly lay the material and technical foundations of Socialism, Communism, is one of the basic questions arising in building the communist society and completely realizing the independent stand and attitude of the masses of working people.

The communist society is not only a society where all people will have been comprehensively developed and the sociopolitically independent stand and attitude of the masses of people will have been completely realized, but a very affluent society where the material needs of social life will have been satisfactorily insured. In order to satisfactorily fill the material needs of social life to suit the demands of the communist society, it is imperative to step up economic construction and thoroughly lay the material and technical foundations of Socialism, Communism.

To say to lay the material and technical foundations of Socialism, Communism, means to thoroughly provide material conditions which make it possible to completely realize the independent demands of the masses of working people in the material aspect of life by insuring the self-support of the national economy and equipping all branches of the people's economy with the latest scientific technical provisions.

Only by thoroughly laying the material and technical foundations of Socialism, Communism, is it possible to fully satisfy the independent demands of the masses of working people in the material aspect of life, completely liberating working people from difficult, backbreaking labor and realizing the communist principle "from each according to abilities, to each according to needs." Again, only by commendably conducting economic construction and thoroughly consolidating the material and technical foundations of Socialism, Communism, is it possible to successfully carry out the task to consolidate and develop the socialist system and remake all areas of society the communist way.

In order to thoroughly lay the material and technical foundations of Socialism, Communism, it is imperative to go forward to energetically step up the struggle to chucheize, modernize, and scientize the people's economy.

As the great leader Comrade Kim Il-song taught, to say to chucheize the people's economy bespeaks building and developing the economy to suit the specific conditions of one's country relying on one's national resources and one's national technology; and to say to modernize the people's economy means remolding backward technology into advanced technology and improving the standard of technical provisions of the people's economy. Again, to say to scientize the people's economy bespeaks developing science and technology and placing the production and management activity of all branches on new scientific foundations.

Chucheization, modernization, and scientization of the people's economy, while being pushed forward in a unified process in close mutual linkages, positively serve to lay the material and technical foundations of Socialism, Communism.

Chucheization of the people's economy determines the direction of modernization and scientization of the economy, and firmly guarantees their successful realization. On the other hand, modernization and scientization of the people's economy constitute an important condition which makes it possible to realize the chucheization even better. The modernization and scientization apart from chucheization of the people's economy cannot meet the basic objectives of socialist, communist economic construction in realizing the independent stand and attitude of the masses of working people, and apart from the modernization and scientization it is impossible to go forward to successfully realize the chucheization. Therefore, in order to step up socialist economic construction, it is imperative to push ahead with the struggle to both modernize and scientize the people's economy while holding chucheization of the people's economy as the basics and putting priority efforts into it. Only by so doing is it possible to successfully lay the material and technical foundations of Socialism, Communism to suit the aim

and demand of the masses of working people for realizing the independent stand and attitude, and amply provide an affluent, civilized life for them.

To chucheize, modernize, and scientize the people's economy is the demand of the law for thoroughly laying the material and technical foundations of Socialism, Communism at the new higher stage of deepened and developed economic construction.

To step up economic construction, realize socialist industrialization, and equip all branches of the people's economy basically with modern technical provisions constitutes an epoch-making advance in laying the material and technical foundations of Socialism, Communism. But with this [alone] it does not mean that material and technical foundations have been thoroughly laid, foundations which make it possible to completely realize the independent stand and attitude of the masses of working people in the material aspect of life. Even after socialist industrialization has been realized and various branches of the people's economy have been placed basically on modern technical foundations comes to remain the task to positively tap and utilize national natural resources and consummate branch structures of the people's economy to suit the demands of construction of a self-reliant national economy. Again, it is imperative to continue to energetically launch the struggle to equip the people's economy with the latest scientific and technical provisions and completely liberate working people from difficult and backbreaking labor.

In order to solve this important question arising in completely realizing the independent stand and attitude of the masses of working people in the material aspect of life, it is imperative to go forward to more thoroughly lay the material and technical foundations of Socialism, Communism and to that end, step up the chucheization, modernization, and scientization of the people's economy all together. The chucheization, modernization, and scientization of the people's economy are the basic method to strengthen national material and technical foundations to suit the realistic demands of deepened socialist construction.

What makes the chucheization, modernization, and scientization of the people's economy the basic method to lay socialist, communist material and technical foundations lies above all in that these make it possible to strengthen the self-support of the national economy to suit the demands of our era in which the revolution and construction are being conducted on a nation-state unit basis.

An important priority task arising in going forward to thoroughly lay socialist, communist material and technical foundations to suit the demands of our era in which the revolution and construction are being conducted on a nation-state unit basis is that of strengthening the self-support of the national economy.

Under conditions that racial distinctions still remain and states still exist worldwide, socialist, communist construction comes to be conducted on a nation-state unit basis and the independent, creative life of the masses of working people, too, comes to be realized within the bounds of a nation-state unit basis.

Therefore, only if each country, each nation builds a comprehensive, self-supporting economy capable of producing essential material and technical means with its own strength, is it possible to achieve the enrichment, strengthening, and development of the country, the nation, and insure an independent, creative material life for the people. Again, only by so doing is it possible to independently establish all lines and policies, relying on its own powerful economic strength, and go forward to energetically step up the revolution and construction, and develop relations with other countries based on the principle of the independent stand and attitude.

This bespeaks the fact that strengthening the self-supporting nature of the national economy constitutes the most important question that must be solved with priority in laying socialist, communist material and technical foundations.

Chucheization, modernization, and scientization of the people's economy make it possible to most satisfactorily realize the basic demands of the laying of the material and technical foundations of Socialism, Communism for strengthening the self-supporting nature of the national economy to suit the demands of our era in which the revolution and construction are being conducted on a nation-state unit basis.

Chucheization of the people's economy makes it possible to thoroughly organize raw material, fuel, and power bases, relying on one's own national resources and one's own technology, and satisfactorily fill the needs of the people's economy, and developing the economy in a many-sided way, even more consummate its branch structures. Thus by insuring on a high standard all the production cycles from the production of raw materials to the production of finished products it makes it possible to further strengthen the self-supporting nature of the national economy.

At the same time, the modernization and scientization of the people's economy make it possible to positively tap and most effectively utilize national natural resources based on modern technical means and advances in science and technology, and go forward to successfully solve the questions arising in insuring the comprehensiveness and many-sidedness of the economy, establishing new production branches.

This bespeaks the fact that the chucheization, modernization, and scientization of the people's economy, by satisfactorily insuring with one's own production the raw materials, fuel, and power necessary for economic development and harmoniously developing all the economic branches, make it possible to go forward to successfully solve the basic question of laying socialist, communist material and technical foundations in strengthening the self-supporting nature of the national economy.

What makes the chucheization, modernization, and scientization of the people's economy the basic method of laying socialist, communist material and technical foundations also lies in that these provide a sound guarantee which makes it possible to completely realize the independent stand and attitude of the masses of working people in the material aspect of life, achieving a high developmental standard of productive forces.

The socialist, communist economy is not only a chucheized economy but also a highly modernized and scientized economy. Put another way, the socialist, communist economy is an economy that has reached a high standard of productive forces to the extent of making it possible to completely insure the independent demands of the masses of working people in the material aspect of life. Therefore, in order to successfully lay the material and technical foundations of Socialism, Communism, it is imperative not only to insure the self-supporting nature of the national economy on the highest standard, but to equip all branches of the people's economy with the latest scientific technical provisions to the extent of making it possible to completely realize the independent demands of the masses of working people in the material aspect of life. Only by equipping all branches of the people's economy with the latest scientific technical provisions and placing overall production and management activity on highly scientific foundations is it possible to completely liberate working people from difficult and backbreaking labor and successfully realize the communist principle of distribution, abundantly producing material wealth even as working handily.

Such demands of the laying of the material and technical foundations of Socialism, Communism for achieving a high developmental standard of productive forces commensurate with the socialist, communist society are realized above all through the chucheization, modernization, and scientization of the people's economy.

It is by the modernization and scientization of the people's economy that backward technology is remolded into developed technology, technical production process and production method and management activity are improved based on the latest advances in science and technology, and the overall standard of technical provisions of the people's economy and the national standard of science and technology come to be improved ceaselessly. The modernization and scientization of the people's economy make production and construction energetically stepped up by positively introducing modern technical means and rapidly developing science and technology.

In order to lay sound material and technical foundations to the extent of making it possible to insure a high developmental standard of productive forces commensurate with the socialist, communist society, it is imperative to realize the modernization and scientization of the people's economy and at the same time, step up the chucheization of the people's economy.

Apart from the chucheization of the people's economy it is impossible to realize the basic demands of the laying of the material and technical foundations of Socialism, Communism for achieving a high developmental standard of productive forces by maximally mobilizing one's national strength and resources and developing science and technology to suit the specific conditions of one's country, or to completely insure the independent stand and attitude of the masses of working people in the material aspect of life.

When going forward to realize the modernization and scientization of the people's economy with a tight grip on its chucheization as the basics,

it is possible to step up technical progress and the development of science and technology, thoroughly establishing chuche in the development of science and technology and relying on one's own national resources and technology, and successfully lay material and technical foundations commensurate with the socialist, communist society, and firmly guarantee in material terms the independent stand and attitude of the masses of working people, achieving a high developmental standard of productive forces.

What makes the chucheization, modernization, and scientization of the people's economy the basic method of laying socialist, communist material and technical foundations also lies in that these, by insuring an uninterrupted high rate of speed of economic construction, make it possible to successfully lay the material and technical foundations of Socialism, Communism in a short period.

To insure an uninterrupted high rate of speed of economic construction is a basic requirement in maximally stepping up the laying of socialist, communist material and technical foundations.

The task to lay the material and technical foundations of Socialism, Communism is a very awesome one in terms of not only its scale and content but also of the standard of the goal to be attained. In order to successfully carry out this enormous task, it is imperative to highly promote the superiority of the socialist system and firmly insure an uninterrupted high rate of speed of economic development.

To firmly sustain an uninterrupted high rate of speed of economic construction arises as an even more important demand at the new higher stage of economic development where national industrialization has been realized and the scope of the economy has grown big.

This pressing demand of the laying of the material and technical foundations of Socialism, Communism for insuring a high rate of speed of economic construction can be successfully resolved only if the chucheization, modernization, and scientization of the people's economy are stepped up.

A high rate of speed of economic development is realized only when balancing is firmly maintained between branches, between production links of the people's economy and with technical progress achieved, production is conducted based on a high standard of science and technology.

The chucheization, modernization, and scientization of the people's economy, by maximally tapping and utilizing one's own national resources, consummating branch structures of the people's economy, and organically linking all links in the production cycle, make it possible to actively keep the balance between branches of the people's economy, between production links, between production processes. In this way these make it possible to insure an uninterrupted high rate of speed of economic construction, relying on a rational and positive balancing.

The development of science and technology is an important factor insuring an uninterrupted high rate of speed of economic construction. Without developing

science and technology it is impossible to quickly improve labor productivity and in consequence, to attain an uninterrupted high rate of speed of economic construction.

The chucheization, modernization, and scientization of the people's economy, by improving the standard of technical provisions for production, placing all branches of the people's economy on the foundations laid with the latest advances in science and technology, and quickly raising labor productivity, make it possible to firmly sustain an uninterrupted high rate of speed of economic construction. The chucheization, modernization, and scientization of the people's economy, especially by thoroughly establishing chuche and highly promoting the revolutionary spirit of self-reliance among the functionaries and working people and by making them thoroughly arm themselves with modern science and technology, make them go forward to energetically step up socialist, communist economic construction, further enhancing their role in production and construction.

All this bespeaks the fact that the chucheization, modernization, and scientization of the people's economy constitute the basic method which makes it possible to most quickly and thoroughly lay the material and technical foundations of Socialism, Communism, strengthening the self-supporting nature of the national economy, widely introducing the latest advances in science and technology, and insuring a high rate of speed of economic development.

Truly, the line set forth by the great leader Comrade Kim Il-song for realizing the chucheization, modernization, and scientization of the people's economy is a revolutionary line that has illuminated the straight road to stepping up socialist, communist economic construction and winning the complete victory of Socialism and occupying the material fortress of Communism, and a programmatic guiding principle aimed at completely liberating working people from difficult and backbreaking labor and insuring more affluent and civilized living conditions for them.

The great leader Comrade Kim Il-song has not only set forth the chuche-oriented line for the chucheization, modernization, and scientization of the people's economy, but sagaciously led the entire party and all of the people to struggle for the realization.

Under the sagacious leadership of the great leader Comrade Kim Il-song our people, energetically launching the struggle to realize the chucheization, modernization, and scientization of the people's economy, have scored great achievements in the task to strengthen the self-supporting nature of the national economy and place all branches of production on new scientific foundations.

Today our national economy has become an even more powerful economy in terms of the self-supporting nature and many-sidedness of branch structures of the economy or in terms of the self-sufficient degree of raw materials and fuel and in terms of the standard of technical provisions, and an economy of vitality developing at an uninterrupted high rate of speed unshaken by any worldwide

economic unevenness. Indeed, the might of the economic foundations our people have fought their way to lay is great and constitutes a great resource in realizing the independent stand and attitude of the country and the people.

However, in order to completely liberate working people from backbreaking labor, further strengthening the self-supporting nature of the national economy and placing the nation's economy on the foundations laid with the latest advances in science and technology, and insure more affluent and civilized living conditions for them, it is imperative to go forward to more energetically launch the struggle for the chucheization, modernization, and scientization of the people's economy.

In his historic thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology" Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, has graphically enunciated the tasks and methods to more thoroughly carry through the line set forth by the great leader Comrade Kim Il-song for the chucheization, modernization, and scientization of the people's economy, to suit the demands of the developing realities.

In order to carry through the line of chucheization, modernization, and scientization of the people's economy, it is imperative above all to focus efforts on solving scientific and technological questions and production questions arising in effecting chucheization and more satisfactorily solve the questions of raw material, fuel, and power relying on our national resources, and continue to consummate the branch structures of the people's economy. At the same time, all branches of the people's economy, by energetically launching the struggle to remold technology, realize the comprehensive mechanization, automation, and remote control of production, and industrialize agriculture, must strive to modernize the people's economy and liberate working people from difficult and backbreaking labor. Again, by rapidly developing science and technology and placing production and management activity on new scientific foundations, they must go forward to transform our people's economy into a highly scientized economy.

An important method to step up the chucheization, modernization, and scientization of the people's economy by innovating technology lies in enhancing the sense of responsibility and role of the scientists and technicians.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Today what is important in carrying out the technological revolution is that of enhancing the sense of responsibility and role of the scientists and technicians." [No bibliographic reference given]

Only by enhancing the role of the scientists and technicians is it possible to quickly develop science and technology and maximally, effectively mobilize

and utilize the national natural resources, and develop the people's economy in a many-sided, integrated way, establishing new production branches. Again, only by so doing is it possible to thoroughly equip the economy with modern technical provisions and place all branches of production and management activity on highly scientific technical foundations.

Today in our country there is a large force of 1.2 million scientists, technicians, and specialists who, by the correct national cadre training guideline of the party, have thoroughly armed themselves with the chuche ideology and possess advanced knowledge of science and technology. This is a powerful force pushing for the development of national science and technology and economic development.

Once this mighty force is correctly organized and mobilized, it is possible to go forward to admirably solve whatever scientific and technological questions arising in the chucheization, modernization, and scientization of the people's economy.

The scientists and technicians, thoroughly establishing chuche in scientific research work deeply aware of their heavy responsibility and duty before the times and the revolution, must energetically launch scientific research work to build an economy consistent with the specific conditions of our country, with our national resources and technology. The scientists and technicians, displaying their creative wisdom and enthusiasm to the hilt in scientific research work like the unsung heroes who have struggled giving their all, whether or not anyone looks, solely for the sake of the party and the leader, for the sake of the fatherland and the people, must admirably carry out their scientific research assignments aimed at realizing the chucheization, modernization, and scientization of the people's economy. At the same time, strengthening creative cooperation with the workers, they must regard dear even the buds of small technical inventions and technological innovation emerging from among the producers and provide positive assistance in scientific and technological terms in consummating them and making them show their worth in production, and have timely solved the scientific and technological questions arising at production sites. In this way positively launching the technological innovation movement among the broad producer masses, they must energetically step up production and construction and go forward to successfully realize the chucheization, modernization, and scientization of the people's economy.

An important guarantee for successfully realizing the chucheization, modernization, and scientization of the people's economy lies in enhancing the role of the guidance functionaries and going forward to thoroughly carry through the guideline of the party.

Comprehensively enunciated in the guideline of our party are all questions from the principled requirement in chucheizing, modernizing, and scientizing the people's economy to the method for the realization. Therefore, once the guidance functionaries, who are commanding personnel of the revolution directly organizing and executing the struggle to carry through the policy of the party, plan and coordinate organizational guidance work, they will be quite capable

of successfully solving whatever difficult and complex questions arising in realizing the chucheization, modernization, and scientization of the people's economy.

All guidance functionaries, displaying an intense sense of responsibility firmly on the stand befitting the master, must plan and coordinate the task to chucheize, modernize, and scientize the people's economy. In particular, the economic guidance functionaries, concretely grasping the actual state of affairs in their branch, at their unit and based thereon, must establish the targets and stages and the attendant concrete plans for stepping up chucheization, modernization, and scientization, and go forward to execute them with a correct methodology. At the same time, they must give clearly defined research assignments to the scientists and technicians and correctly lead them so that they may fulfill them without fail, and energetically organize and mobilize the broad producer masses in the technological innovation movement.

To properly insure scientific research conditions, timely introduce scientific and technological achievements to production and construction, and make them show their worth in production and construction is a responsible task the economic guidance functionaries must carry out.

The economic functionaries must responsibly organize and conduct the task to amply supply experimental facilities and materials necessary for scientific research work and provide experimental factories, and direct keen attention to the lives of the scientists and technicians so that they may devote all their hearts and efforts to scientific research work, free from the slightest inconvenience in life. At the same time, planning and coordinating the task to introduce to production the achievements in scientific research and proposals for technological innovation, they must see to it that these amply show their worth in production.

The struggle to chucheize, modernize, and scientize the people's economy is a glorious and rewarding struggle to step up the laying of socialist, communist material and technical foundations to suit the farsighted plan of the great leader Comrade Kim Il-song and the intent of the party and amply provide a more independent and creative material and cultural life for our people.

All functionaries and party members and working people, by thoroughly carrying through the guideline of the party for chucheizing, modernizing, and scientizing the people's economy, shall step up socialist, communist economic construction and go forward to successfully attain the cause of conversion of the whole society to the chuche ideology.

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ORGANIZATIONAL POLITICAL WORK OF THE PARTY COMMITTEE FOR NORMALIZATION OF PRODUCTION

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[Article by Yi Hyong-chom]

[Text] To normalize production is an invariable guideline our party maintains in socialist economic construction.

Today our party, clearly setting the direction and method of normalizing production on a high standard to suit the demands of the developing realities and sagaciously organizing and leading the entire party and all of the people, is scoring great achievements on all fronts of socialist construction.

The guideline of the party for normalizing production absolutely cannot be carried through correctly by the administrative organizational work of administrative economic functionaries alone. The struggle for normalization of production is above all a responsible task facing the party committee, political staff of the relevant unit, and this task can score a great success when underlaid with partywide guidance.

The great leader Comrade Kim Il-song taught as follows:

"All party functionaries must pay attention to economic work, and all party organizations must move forward, tightly grasping economic work. Party organizations must energetically push economic work and commendably help economic functionaries, positively putting them up front." ("Kim Il-song Selected Works," Vol 8, p 409)

Socialist economic construction is an important revolutionary task facing our party in the present period. Today our party work must be aimed in the direction of commendably conducting socialist economic construction, and success in party work, too, must manifest itself precisely in the success in socialist economic construction. For our party which is building Socialism, there can be no party work per se apart from economic construction. An important question arising in party work is that of correctly leading economic construction and of resolving the economic task. Therefore, party committees at all levels must put major efforts into organizational political work for solving the

questions arising in the prosecution of the economic task and carrying through the economic policy of the party, and thoroughly insure political guidance, policy-oriented guidance for economic work.

Today an important question arising in partywide guidance for socialist economic construction is that of enhancing the role of party committees at all levels and normalizing production on a high standard.

Party committees are the supreme guidance organs of the relevant units. That which is responsible for production at each unit is the party committee of the relevant unit, and it is also the party organization at each level that organizes and mobilizes the masses in carrying through the economic policy of the party. Apart from partywide guidance by party committees it is impossible to solve precisely in a timely manner various complex questions arising in economic management or to admirably carry through the guideline of the party for normalizing production on a high standard. Correctly insuring partywide guidance is where a firm guarantee for normalizing production and energetically stepping up socialist economic construction lies.

Party committees at all levels must concretely discuss the direction and method of carrying out the economic task arising in each period, and energetically launch organizational political work aimed at normalizing production.

To say that party committees energetically launch organizational political work for normalization of production bespeaks the fact that they positively organize and mobilize party members and working people, putting it in the forefront as one of the important matters in partywide guidance for economic work to normalize production.

In the past period, the Pyongyang City Party Committee, by loftily upholding the guideline of the party and positively launching organizational political work for normalization of production, scored great achievements. Under the guidance of the City Party Committee many factories and enterprises are normalizing production on a high standard from the beginning of the month, and they are ceaselessly bringing about a new leap forward and innovation in economic construction. Such achievements bear vivid testimony to the correctness and vitality of the guideline of our party for normalization of production, and graphically show that if the party committee plans and coordinates and energetically launches political organizational work, it is possible to step up economic construction at an extraordinarily high rate of speed.

In the course of struggle for normalization of production we have gained priceless experience which must be held as a lesson in going forward to more energetically step up socialist economic construction.

The important experience we have gained shows above all that properly establishing among the functionaries and working people the viewpoint and stand toward normalization of production constitutes a precondition for normalizing production on a high standard.

If success is to be scored in whatever work, it is imperative in the first place to properly establish the viewpoint and stand of the functionaries and working people. Only by properly establishing the viewpoint and stand toward the revolutionary task at hand is it possible to highly promote the revolutionary fervor and creativity, initiative of the functionaries and working people and responsibly carry it through to the end.

Success in the task for normalization of production, too, depends on how the viewpoint and stand of the functionaries and working people are established. Failing to hold the correct viewpoint and stand, the functionaries and working people cannot go forward to properly carry through all the principled demands arising in the task for normalization of production.

The question to which we directed priority attention in order to properly establish the viewpoint and stand of the functionaries and working people was that of making it deeply understand that normalizing production is the intrinsic demand of the socialist economy and constitutes one of the most important questions arising in economic work.

The socialist economy is a planned economy and a balanced economy. In the socialist society, all branches of the people's economy, in close production-consumption linkages, move like gear wheels in mesh. Under such conditions, if individual branches or factories and enterprises fail to carry out their plan by the day, by the ten-day period, by the month, by the product index, it will also come to affect the production by factories and enterprises of other related branches. Therefore, it arises as the basic question in developing the socialist economy on a planned basis in a balanced manner that all branches, all units of the people's economy should thoroughly normalize production from the beginning of the month. Moreover, today when the scope of the economy and production potentialities have grown incomparably big, it is imperative of necessity to normalize production on a high standard in order to step up production and construction and improve economic management.

Only if the functionaries and working people correctly understand such importance of the question of normalizing production, can they highly display their revolutionary fervor and initiative in the struggle to solve it and go forward to carry out the state plan by the day, by the ten-day period, by the month, by the quarter, by the product index without fail under whatever difficult and complex conditions, practicing self-reliance and fortitude.

The experience of Pyongyang Steel Mill has been very instructive. Up until then, even though it said it was striving to normalize production, the mill had not been able to reach such a high standard as our party calls for today. Certain functionaries had failed to pay deserved attention to carrying out production quotas without fail by the day, by the ten-day period, and what is more, certain shops and work teams had even come to think erroneously that it was unavoidable to launch an intense struggle with concentrated strength to fulfill the quotas toward the end of the month or the quarter.

The City Party Committee through the course of concretely ascertaining the actual state of Pyongyang Steel Mill came to learn the lesson that the question

of normalizing production on a high standard was by no means a technical administrative question which could be solved by improving things such as providing raw materials or supplies but that it could be solved correctly when the functionaries and working people properly held their viewpoint and stand. From this, the City Party Committee, placing primary emphasis on making the functionaries and working people deeply study and master the teachings of the great leader Comrade Kim Il-song and the guideline of the party and highly display their revolutionary spirit in carrying them through, went forward to aggressively launch organizational political work.

The City Party Committee, setting the mill party organization in motion and using various forms and methods, intensively organized and conducted propaganda offensives in order to thoroughly arm the functionaries and working people with the policy of our party for normalizing production, and planned and coordinated organizational political work in such a way as to make all shops and work teams fulfill today's quota today without fail with the spirit of absolutism and unconditionality toward the policy of the party, with the revolutionary spirit of self-reliance and fortitude of making something come of nothing. In the process, all of the management functionaries and working people of the mill came to hold a precise viewpoint and stand toward normalization of production, and normalize production on a high standard from the beginning of the month with the revolutionary spirit to resolve everything with their own strength without fail even if the higher echelons do not supply the necessary means although it would be good if the higher echelons supplied them. Thus Pyongyang Steel Mill set the example of fulfilling production plan without fail by the day, by the ten-day period, by the product index, and are scoring prideful achievements amid the dynamic march of struggle for the creation of "the speed of the '80s."

Experience clearly shows that properly establishing the viewpoint and stand of the functionaries and working people constitutes the key to normalizing production on a high standard, and energetically proves that only if party organizations strengthen organizational political work with emphasis on solving this question, is it possible to bring about a ceaseless upsurge in production and construction.

Another important experience we have gained in the struggle for normalization of production shows that commendable planning constitutes part of the basic guarantee for the party committee to correctly lead economic work.

Planning is part of the basic function of the party committee which is the planning staff of the relevant unit. Success in work by the relevant unit depends, in the final analysis, on how the party committee makes planning. What has made it possible for Pyongyang City to score certain achievements in the struggle for normalization of production lies in that the City Party Committee, relying on collective wisdom, has commendably made planning and correctly led this task.

Above all, we have led all departments of the party committee in focusing strength on thorough planning with a view to improving partywide guidance for economic work, with emphasis on normalizing production.

The City Party Committee, at expanded conferences of the executive committee and at conferences of the secretariat graphically enunciating the duty and direction of activity of each department for normalization of production, has made them work in accordance therewith. Thus all departments of the City Party Committee such as the organization department and propaganda department have briskly organized and launched work, reflecting the question of normalization of production in the content of guidance work for the base level. Under the guidance of the City Party Committee base-level party organizations, too, have energetically pushed ahead with the task for normalization of production, with a tight grip on it as a party-committee-wide task.

It happened at the time of fulfilling the plan for the first ten days of last August.

The Man'gyongdae District Party Committee, prior to organizing the battle for the fulfillment of the plan, concretely ascertained what were the questions that had to be solved for normalizing production through its organization department, economic work department, and administrative economic functionaries. Based on this, the district party committee held a sincere discussion at a meeting of the executive committee and established a relevant operational plan. In accordance with the operational plan thus formulated, the organization department made the base-level party organizations widely discuss measures for normalizing production, and conduct summation work with this question at the center. And the propaganda department, making an all-out mobilization of all propaganda forces and agitation means, launched propaganda and agitation offensives for solving the questions that arose, and functionaries of the economic department, personally going down to the seething production sites, inspired the workers to labor upsurge.

Thus as a result that the party committee, concretely laying the groundwork for planning and command, has substantially pushed and helped economic work, many factories and enterprises have come to smoothly resolve all links in improving overall enterprise management from the tasks of gearing the plan for production with the plan for insuring the necessary conditions and giving priority to materials supply and normalizing inspection and maintenance of facilities to regularizing labor life, and become able to increase production and construction at a high rate of speed.

Thus by making partywide attention and strength focused on normalizing production, we have been able to make the whole city seethe with a heightened atmosphere for carrying through the guideline of our party for normalization of production, and push ahead with production and construction to suit the intent of the party.

We have also made functionaries of the City Party Committee take charge of factories and enterprises and positively push ahead with the task for normalization of production, and made the economic guidance organs in the city direct efforts to the task of organizing model factories and generalizing the experience.

Such measures taken by the City Party Committee have worked to bring guidance closer to the base level and positively enhance the sense of responsibility

and role of the functionaries, and become an important guarantee which makes it possible to push overall production and construction on a high standard.

The realities have once again shown clearly that when the party committee makes planning commendably, it is possible to correctly set in motion base-level party organizations and administrative economic functionaries, normalize production on a high standard, and energetically step up overall national economic construction.

The experience we have gained in the struggle for normalization of production also shows that it is important for party organizations to go forward to timely formulate measures for solving the questions at hand, tightly grasping economic work.

The great leader Comrade Kim Il-song taught as follows:

"We must strengthen guidance and control over all state organs, mass organizations, economic and cultural organs so as to make them conduct their work responsibly in accordance with the decision of the party committee, and we must timely inspect and review the work." ("A Collection of Writings of Kim Il-song," Vol 15, p 281)

Once work is arranged, it is an important demand of partywide guidance for economic work to grasp and review the progress in its execution and rearrange the work.

Party organizations, in the struggle for normalization of production too, after conducting organizational work must necessarily go forward to ceaselessly deepen the task of regularly grasping and reviewing the progress and making rearrangement. Only then can they widely generalize the example set in normalizing production and correctly solve the question that arises, and go forward to timely straighten out the deficiencies that have surfaced.

Concretely grasping the progress in production in a timely manner to suit the demands of partywide guidance for administrative economic work, and based thereon, we have systematized it to sum up the progress in the fulfillment of the plan by the ten-day period at an expanded meeting of the executive committee. Summation by the ten-day period has been conducted in the direction of reporting the positive achievements in production by the district, by the branch, by the factory, by the enterprise and seeking out practical measures for satisfactorily conducting production for the next ten-day period. In the process, for purposes of further deepening the task of normalizing production on a high standard we have become able to precisely ascertain and grasp how to improve the task of each department of the party committee, how the administrative economic functionaries must plan and coordinate economic organizational work and production command, and what are the questions into which efforts must be put in the task to mobilize party members and working people.

Not stopping here but continuing to positively make the task of replanning and rearrangement keep pace, we have led the factories and enterprises to step up production ceaselessly on a high standard.

Such grasp and summation and rearrangement work of the party committee has energetically inspired the functionaries to responsibly grasp and push the task of normalization of production and conduct production organization and command with mobility to suit the changing situation. Thus many factories and enterprises in the city such as the Kim Chong-t'ae Electric Locomotive Works, Pyongyang Yarn Factory, and Pyongyang Lumber Complex are normalizing production on a high standard from the beginning of the month.

This shows that party organizations going forward to timely formulate measures to solve the question at hand with a thorough grip on economic work is precisely where an important guarantee for normalization of production lies.

The experience we have gained in the task of normalization of production also shows that correctly organizing and conducting the film efficacy struggle has important significance in going forward to successfully carry out production and construction.

The film efficacy struggle guideline set forth by our party is a powerful ideological indoctrination guideline for remolding people's thought through films and energetically inspiring them to carry through the policy of the party. In the course of the film efficacy struggle the functionaries and working people come to be prepared more thoroughly as chuche-oriented communist revolutionaries infinitely faithful to the party and the leader, as indomitable fighters courageously breaking through all kinds of barriers and trials, and go forward to bring about a ceaseless upsurge in socialist construction, displaying their revolutionary fervor and creative positiveness to the hilt.

The City Party Committee has provided conditions so as to enable party organizations without exception to organize meetings for the appreciation of feature films "County Party Responsible Secretary" and "Always With One Heart," "Oath Sworn on That Day" and "Wolmi Island," on the one hand, and substantially guided them to responsibly conduct lectures and training and study aimed at making the contents of ideological themes of the films deeply understood and embodied in practice. At the same time, it has led the way in making the film efficacy struggle conducted in close combination with the struggle for the prosecution of the economic task and in particular, in making all functionaries and working people display to the hilt noble loyalty and revolutionary work habit like the leading characters of the films in the practical activity to normalize production.

An important method to substantially launch the film efficacy struggle lies in concretely ascertaining the question arising in economic work and in close combination with it, briskly launching an efficacy meeting at the production site using diverse forms and methods. Inasmuch as the film efficacy struggle itself has the major objective in solving the question arising in practice, it must necessarily be conducted at the production site as the base, and organized and conducted with a touch of freshness in such a way as to make it possible to strike deep chords among the producer masses.

It happened early in last August.

Pyongyang Electric Bulb Factory ran into an unexpected bottleneck in normalizing the production of high-pressure mercury bulbs. As production increased rapidly,

so did the additional needs for materials dramatically, but it had to resolve some of the materials with its own strength.

The City Party Committee, timely seizing such state of affairs, conducted organizational political work to have an efficacy meeting held at the production site with feature films "Always With One Heart" and "Oath Sworn on That Day," and mobilizing party and administrative economic functionaries and primary-level agitators, planned and coordinated extensive propaganda and agitation offensives to be launched intensively.

As the film efficacy struggle was thus organized and launched energetically to learn from the revolutionary ethos and fighting spirit of the 10 party members of Nakwon who had produced hand grenades during the war in a situation where there nothing but their empty hands and after the war, clearing ashes, produced a large-size water pump, the functionaries and working people unanimously launched into solving the question at hand, mobilizing idle materials. In this way they became able to solve successfully in a short period the question of materials which had been thought to be so difficult, and continue to normalize production on a high standard.

Thus, as a result that the film efficacy struggle has been launched energetically in close combination with production practice, many factories and enterprises in the city have been able to gain precious experience in normalizing production on a high standard and score success in fulfilling the state plan without fail under whatever conditions.

Today we are faced with the glorious task to fulfill the Second Seven-Year Plan and occupy the 10 major prospective targets of socialist economic construction ahead of schedule, loftily upholding the historic speech of the great leader Comrade Kim Il-song at the banquet in celebration of the 35th anniversary of the founding of the republic and more energetically launching the struggle for the creation of "the speed of the '80s." In order to successfully carry out this rewarding task, all branches, all units of the people's economy must continue to energetically launch the struggle to fulfill the plan by the day, by the ten-day period, by the month, by the product index.

By positively launching organizational political work for normalization of production in the future the same as in the past, we shall go forward to bring about a ceaseless upsurge in production and construction as intended by our party.

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REALIZING THE PROPOSAL FOR THE FOUNDING OF THE DCRK IS THE MOST URGENT TASK
FOR NATIONAL REUNIFICATION

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 62-66

[Article by Yi To-chun]

[Text] Preventing permanent division and reunifying the fatherland are the most urgent and lofty supreme national task assigned to our people today.

In his historic speech at the banquet to celebrate the 35th anniversary of the founding of the Democratic People's Republic of Korea, the great leader Comrade Kim Il-song elucidated once again the proposal for achieving the independent reunification of the fatherland at the earliest possible date by realizing the formula to found the Democratic Confederal Republic of Koryo [DCRK].

Putting into practice the proposal for founding the DCRK is the most reasonable way to reunify the fatherland in accordance with the great three principles of independence, peaceful reunification, and great national unity, which the North and the South jointly declared in the historic North-South joint statement, and it is the most urgent task assigned to our people today.

The great three principles of independence, peaceful reunification, and great national unity, set forth by the great leader Comrade Kim Il-song, are a basic national reunification program which reflects the unanimous intentions and aspirations of the nation.

Only when we depend on the great three principles for national reunification can we put an end to the domination and interference of foreign forces, realize the cause of making the Korean nation independent, remove distrust and confrontation between the North and the South, thereby successfully resolving the question of the country's reunification.

The proposal to found the DCRK becomes the most reasonable and realistic way to reunify the fatherland since it is based precisely on the great three principles of independence, peaceful reunification, and great national unity and it comprehensively embodies their demands.

In his speech at the banquet celebrating the 35th anniversary of the founding of the Republic, the great leader Comrade Kim Il-song made shine the basic contents and justness of the proposal to found the DCRK and laid down the question on the method of operating a unified state for the first time.

The great leader Comrade Kim Il-song has taught:

"The proposal to found the DCRK envisages the North and the South retaining their ideologies and systems as they are and, on this basis, establishing the Supreme National Confederal Assembly and the Confederal Standing Committee, its permanent body, in which both sides are represented on an equal footing and under which they exercise regional autonomy respectively."

The proposal to found the DCRK, put forward by the great leader Comrade Kim Il-song, is a way to realize the long-cherished national desire--national reunification--in the method of forming a confederal state through North-South union on the basis of leaving the ideologies and systems in the North and the South as they are.

Forming a confederal state through mutual union on the basis of leaving the ideologies and systems in the North and the South as they are means accomplishing the historic cause of national reunification by forming a confederal-type unified state without the North's or the South's absolutization of its own ideologies and systems and one side's forcing of its ideologies and systems on the other side. This bespeaks that a confederal-form unified state is a special type confederal state, not based on a single system but based on two systems mutually different and that it makes it possible to directly achieve the reunification of the fatherland not in the method of unifying two systems but in the method of unifying the nation. Precisely herein lies the basic characteristic of the proposal for the founding of the DCRK.

An important content constituting the proposal for the founding of the DCRK is, above all, to establish the Supreme National Confederal Assembly and the Confederal Standing Committee, its permanent body, in which the North and the South are represented on an equal footing.

It is envisaged that the Supreme National Confederal Assembly be composed of the same number of representatives from the North and the South and an adequate number of overseas compatriots and that it organize the Confederal Standing Committee.

On what principle the unified government of the confederal state is formed is one of the important questions deciding how to form and run the unified state.

By envisaging the North and the South establishing the Supreme National Confederal Assembly in which the same number of representatives from the North and the South participates, the proposal for founding the DCRK makes it possible to do away with one side's forcible demand on the other side and unequality between them and to smoothly ensure the formation and operation of the unified state.

Participation of the same number of representatives from the North and the South in one legislative organ to be organized in the confederal state is a self-evident logic acceptable to anyone.

A unified government formed with the Supreme National Confederal Assembly and the Confederal Standing Committee is the supreme legislative organ, supreme sovereign organ, and at the same time supreme executive organ of the confederal state which represents the whole nation.

The unified government of the confederal state is envisaged having authority and duties with which it will exercise jurisdiction over the overall work of the confederal state while guiding the regional governments of the North and the South.

Another important content of the proposal for founding the confederal state is that, under the guidance of the unified government, the North and the South exercise the regional autonomy system with the same authority and duties.

The regional governments of the North and the South have the authority and duties to enforce self-dependent internal and external policies under the guidance of the confederal government within the limits of meeting the basic interests and demands of the whole nation.

Along with this, the regional governments of the North and the South make active efforts to narrow gaps between the North and the South in all fields, including the fields of politics, economy, culture, and military, and to prosper and develop the country and the people.

This bespeaks that the regional autonomy system in the DCRK is an autonomy system which actively contributes to narrowing gaps between the North and the South in all aspects of state-social life and to promoting the unified development of the nation by closely combining the interests of the whole nation with the interests of the two regions.

The national autonomy system in the DCRK is an autonomy system within one nation in which mutually different two social systems exist. This system is intrinsically different from the autonomy system within various different nationalities based on a single social system in multi-nation states which is being universalized in the world.

Important in forming the confederal state and in regulating its authority and duties is the correct defining of the legal status of the unified government and the regional governments.

The unified government of the confederal state is a unitary government which represents the whole nation, and the regional governments of the confederal state are governments which only represent their respective regions.

The unified government is a central government which guides the regional governments, and the regional governments in the North and the South exercise

sovereign and administrative authority within their regions under the guidance of the unified government.

Another important content made shine in the proposal for founding the DCRK is to elect respectively co-speakers and co-chairmen both from the North and the South and to let them run the unified government of the confederal state in turn.

The great leader Comrade Kim Il-song has taught:

"It would be reasonable that the Supreme National Confederal Assembly and the Confederal Standing Committee--the unified government of the confederal state--elect their respective co-speakers and co-chairmen both from the North and the South, who will run these bodies in turn."

Running the unified government of the confederal state in turn, by equitably distributing authority without being partial to any one side, makes it possible to reflect the interests of both the North and the South and most smoothly ensure democracy in running the confederal state.

This method of running the unified state is the most reasonable way which can prevent any one side from monopolizing the power of the speaker and chairman of the unified government, from forcing its systems, ideologies, and assertions on the other side, and from exercising liberties and which can guarantee impartiality in running the confederal state.

By putting forth new proposals for the mode of operation of the confederal state, the great leader Comrade Kim Il-song has given clear answers to the burning questions arising in its operation.

The great leader Comrade Kim Il-song's proposal for the establishment of the DCRK is the fairest, and most just and realistic reunification proposal which enables the achievement of the reunification of the country in a rapid and sure way in accordance with the great three principles of independence, peaceful reunification, and great national unity.

The great leader Comrade Kim Il-song has taught as follows:

"We firmly believe that the proposal for the establishment of the DCRK is the fairest and most just and realistic one which makes it possible to achieve the fatherland's reunification independently and peacefully under the specific conditions of our country today. Accordingly, we hold that the reunification of our country must necessarily be achieved at the earliest possible date in accordance with this proposal."

The proposal for the establishment of the confederal state is, above all, the most realistic one which correctly reflects the specific situation of our country where two contradicting ideologies and systems exist in the North and the South.

To be feasible, a proposal for the reunification must start from the specific realities of the country.

Any proposal, unless it is based on the specific realities of the country, it is impossible of realization and is nothing more than empty talk.

Precisely such is the so-called "proposal for general elections" which the south Korean puppets have put forth.

Despite the existence of the two contradicting systems in the North and the South, the Chon Tu-hwan puppet clique, imitating what is practiced under a single system, is raving about realizing "reunification," enacting a "constitution" by the method of so-called "general elections."

Now, the so-called "proposal for general elections" which the south Korean puppet clique has put forth is claimed to be aimed for "reunification" while leaving alone the U.S. imperialist aggressive troops in occupation of south Korea and the fascist rule existing in south Korea as they are, but this is a ludicrous one which is utterly infeasible and nothing more than a scheme to create "two Koreas."

The proposal for the establishment of the DCRK is also different from the mode of reunification practiced in other divided countries. The achievement of the unification of systems by extending the system of one side to the other side is not congruent with the specific situation of our country. Under conditions that two contradicting systems exist, unless and until the people of one region voluntarily embrace the system of the other region, such mode of reunification cannot help but impose the system of one side on the other side and will eventually precipitate a clash.

None of the modes of national reunification being practiced in other divided countries can become one congruent with the historical conditions and today's specific realities of our country.

The great leader Comrade Kim Il-song's proposal for the establishment of the DCRK, unlike such modes, is a reunification proposal consistent with the specific conditions of our country which makes the reunification of the country achieved by the method of establishing a unified state in confederal form, leaving alone the two systems in the North and the South as they are.

The proposal for the establishment of the confederal state is an ideal and rational one which makes it possible to achieve the reunification of the country with the continued existence of the two systems of the North and the South.

Next, the proposal for the establishment of the DCRK is the fairest and most just reunification proposal which agrees with the basic interest of our nation and with the interests of the two sides, the North and the South.

The fairness of this reunification proposal lies in having impartially defined all questions from the structure of the confederal state to the distribution of authorities and its operation on the principle of equally guaranteeing the interests of the two regions and two systems of the North and the South.

For founding a unified state, the proposal for the establishment of the confederal state envisages the formation of a supreme national confederal assembly through the election of the same number of representatives from the North and the South. For this, the so-called "population proportional system" which the south Korean puppets rave about like chanting a prayer to Buddha, cannot be applied.

If the proposal of forming the supreme national confederal assembly with the same number of representatives from the North and the South is not adhered to, one side will become dominant over the other in exercising authority, because of its numerical superiority. Thus, the operation of the state will face inequality, and ultimately, coercion of one side on the other side will become unavoidable.

The south Korean puppets' persistence in the "population proportional system" is for the purpose of realizing their wicked aim of monopolizing authority and, through this, achieving their ambition of so-called "reunification through victory over communists."

Forming the confederal state with the same number of representatives from the two sides, unlike the operation of a state under the two-house system in multi-racial countries, is to implement a two-regional-autonomy system in one unified state by one nation. Thus, this fully agrees with the situation of our country.

As for the regional autonomy, too, the proposal for the establishment of the confederal state envisages its implementation on condition that the North and the South exercise and assume the same authorities and duties.

This is to prevent any one side from imposing its intentions on the other or from exercising greater authority than the other side.

The feasibility and fairness of the proposal for the establishment of the DCRK are quite manifest in the fact that in the structure and operation of the unified state, it not only has made the North and the South hold exactly the same position, authority, and duty, but provided that neither side may suppress the other or dispute over leadership.

To provide for the North and the South to elect respectively co-speakers and co-chairmen and make them run in rotation the supreme national confederal assembly and the confederal standing committee--the unified government of the confederal state--is what makes it possible to do away with the tilting of either side monopolizing authority in running the unified state and look forward to fairness in the principle of activity as well.

As has been clearly shown in the above, the proposal for the establishment of the DCRK is the most rational, fairest and most just reunification proposal which reflects the interest of the whole nation and the interests of both sides, the North and the South, all together.

This reunification proposal is a national salvation proposal which has been formulated on the principle of subordinating everything to realizing national

reunification based on the national idea, placing the interest of the nation in the first and foremost place.

Classes and strata constitute the component parts of a nation, and the nation is a collective body comprehending classes and strata.

Accordingly, only if a nation exists in the first place, can classes exist and it is possible to speak about class liberation or human liberation.

Furthermore, under conditions that the nation is divided by a foreign force like our country, where independent-ization of the nation has come up in the forefront, the national question comes to arise as a question of higher priority than the question of class liberation or human liberation.

In the proposal for the establishment of the confederal state, on the principle of guaranteeing the interest of the whole nation, not just the interest of any one class or stratum, party or faction, provisions are made for the structure, authority, and duty of the confederal state and the principle of its activity, and also for the regional autonomy system to be implemented within the bounds of guaranteeing the interest of the whole nation.

This clearly proves that the proposal for the establishment of the DCRK is a patriotic reunification proposal that has started from the chuche-oriented viewpoint toward the nation.

Indeed, the thought and guideline set forth by the great leader Comrade Kim Il-song relative to the proposal for the establishment of the DCRK correctly reflect the specific situation of our country and firmly guarantee fairness in the structure and operation of the unified state, and because of that, constitute the fairest, most just and realistic ones acceptable to anyone. Accordingly, the reunification of our country must necessarily be achieved at the earliest possible date in accordance with this proposal.

Today our people are faced with the most urgent and crucial task to achieve the reunification of the country, establishing the DCRK.

The great leader Comrade Kim Il-song, in his recent speech at the banquet marking the 35th anniversary of the founding of the republic, once again graphically enunciated the struggle task, too, that would make it possible to independently, peacefully achieve the reunification of the country by founding the DCRK.

In order to reunify the country independently, peacefully, it is imperative above all to put an end to the U.S. imperialist military occupation of south Korea and their colonial rule, and realize the independent-ization of the Korean nation.

Trampling underfoot the sacred right of our people to national self-determination, the U.S. imperialists have turned south Korea into their complete colony and aggressive military base. They are pertinaciously obstructing the country's reunification by putting forth the policy of "two Koreas."

Today, the U.S. imperialists' occupation of south Korea and their scheme for national division serve as the biggest obstacle to the achievement of the country's independent peaceful reunification.

Only by putting an end to the U.S. imperialist occupation of south Korea and their colonial rule and realizing the independent-ization of the nation is it possible to achieve national union and realize the democratization of south Korean society, and achieve the reunification of the country. We must go forward to courageously launch the struggle to force the withdrawal of the U.S. imperialist aggressor forces from south Korea at the earliest possible date and realize the independent-ization of our nation.

In order to independently, peacefully achieve the reunification of the country, it is also imperative to dissolve the state of tension prevailing in our country and remove the danger of war.

Due to the scheme of the U.S. imperialists and the Chon Tu-hwan puppet clique to provoke another war, the situation in our country is extremely tense, and the dark cloud of the danger of another war, the danger of nuclear war is constantly hanging over our head.

In order to dissolve the state of tension and remove the danger of another war, the armistice agreement must be replaced by a peace agreement and the scheme to provoke an aggressive war in south Korea ended.

In order to independently, peacefully achieve the reunification of the country, it is imperative to realize the democratization of south Korean society.

Only by realizing the democratization of south Korean society is it possible to create practical conditions for national reconciliation and unity and go forward to seriously seek the method for the independent peaceful reunification of the fatherland.

What is important in going forward to realize the democratization of south Korean society is to abolish the fascist evil laws being enforced in south Korea, do away with the ruling apparatuses of harsh oppression, unconditionally release the unjustifiably arrested and imprisoned patriotic people, and insure the freedom of political activity. At the same time, the anticommunist rackets of regarding fellow countrymen with hostility must be stopped.

In the struggle task set forth by the great leader Comrade Kim Il-song for independently, peacefully reunifying the fatherland the unanimous wishes and desires of the whole nation are reflected, and the noble intention to achieve fatherland reunification without fail with the united strength of the whole nation is contained.

All of the Korean people, by energetically launching the struggle to realize the proposal for the establishment of the DCRK enunciated by the great leader Comrade Kim Il-song in his historic report to the Sixth Congress of the Korean Workers Party and in his speech at the banquet marking the

35th anniversary of the founding of the republic, must erect an independent and democratic, neutral and peace-loving unified state without fail in this land of the fatherland.

Loftily attending the great leader Comrade Kim Il-song and under the wise leadership of the glorious Party Center resolutely breaking through whatever obstacles and barriers with united national strength and founding the DCRK, our party and people shall inevitably attain the historic cause of fatherland reunification.

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INDEPENDENT-IZATION OF THE WHOLE WORLD IS THE COMMON AIM OF PROGRESSIVE
PEOPLES OF THE WORLD

Pyongyang KULLOJA in Korean No 11 Nov 83 pp 67-72

[Article by Chong Tong-uk]

[Text] The great leader Comrade Kim Il-song in his speech at the banquet in celebration of the 35th anniversary of the founding of the Democratic People's Republic of Korea once more set forth the strategic guideline for independent-izing the whole world.

The strategic guideline for independent-izing the whole world is a revolutionary one illuminating the road to completely liquidating all manner of dominationism and colonialism and fully realizing the sovereign rights of all countries, all nations.

The strategic guideline set forth by the great leader Comrade Kim Il-song for independent-izing the whole world is a great strategic thought which, scientifically enunciating the basic trend of our era and the law of the developing world revolution, has reflected the common aim and aspiration of progressive peoples of the world.

To build an independent-ized new world is the common aim of progressive peoples of the world and the basic trend of our era dynamically moving forward on sovereignty track.

The great leader Comrade Kim Il-song taught as follows:

"To realize the independent-ization of the whole world is the common aim and sacred struggle task of progressive peoples of the world."

Ours is an era of the independent stand and attitude.

Gone are the days when the forces of imperialism and dominationism used to trample the sovereign rights of many countries, many nations, and perpetrate class domination and racial exploitation, as they pleased.

History has changed into a new era of the independent stand and attitude where the masses of people, who used to remain solely as objects of

exploitation and oppression in bygone days, have entered the stage as masters of the world and are energetically advancing human history.

Today, not only the peoples of countries where the working class is in power but also the peoples of many developing countries which have become newly independent from the domination and enslavement of imperialism, demanding the independent stand and attitude, are staunchly moving forward holding aloft the banner of anti-imperialist sovereignty. The peoples of capitalist countries, too, are aiming for the independent stand and attitude.

The imperialists are trying to the death to save their position in decline, but history is still advancing firmly along the road of sovereignty.

The dynamic struggle for anti-imperialist sovereignty is under way at present on all continents, in all regions, and this is becoming a powerful driving force for the independent-ization of the whole world.

The strategic thought of our party for independent-izing the whole world is a revolutionary thought reflecting precisely such trend of our era.

Progressive peoples of the world unanimously demand a new world where independent relations prevail, liquidating once and for all the relations of domination and enslavement maintained over the centuries between countries, between nations, and are staunchly launching into the struggle for the realization.

Today the independent-ized new world progressive peoples of the world desire is a world where all manner of dominationism and colonialism will have been completely liquidated, a world where the sovereign rights of all countries, all nations will have been completely realized.

Such an independent-ized world essentially is a world where independent relations will have been established between countries, between nations, based on complete equality and mutual respect, free of relations of domination and enslavement; a new world where all countries, all nations will have been enabled to go forward to build an independent, prospering new society.

A new world where independent relations will have been completely established between countries, between nations can begin to be realized only when all forms of dominationism and colonialism have been liquidated once and for all.

Dominationism and colonialism are the main source of violating and trampling the sovereign rights of other countries, other nations.

The nations, the peoples who in bygone days used to be subjected to the fate of a slave with their sovereign rights trampled by the imperialists and colonialists or who are still unable to cast off such status, because of their common historical status and interest, are unanimously coming out to demand an independent-ized new society and new world free of exploitation and oppression. Moreover, today under conditions that the imperialists,

internationally united, are perpetrating all kinds of machinations in an attempt to sustain the old world order which they have been maintaining, the struggle of progressive peoples of the world for the independent stand and attitude has come to take on an international character, and they are being united on the one struggle front for anti-imperialist sovereignty.

The sovereign rights of each country, each nation can be insured only by the struggle for independent-ization; and an independent-ized world can be realized only through the process of the sovereign rights of each country, each nation being established and expanded.

Because of such characteristics of the course of the developing world revolution of our era, the struggle for independent-ization of the whole world is becoming the common aim of progressive peoples of the world.

To prevent another world war and keep a durable peace of the world is the unanimous desires of world peoples, and this can be realized successfully only by the struggle for independent-ization of the whole world.

It is the unanimous aim of progressive mankind of the world to want to build an independent new world where a durable peace is insured free of aggression and war and people can enjoy a free, happy life.

Today, on account of the machinations of the imperialists such as the U.S. imperialists to provoke another world war, the daily growing danger of war is evoking great concerns of the progressive peoples of the world and posing a grave threat to the independent development of progressive mankind.

It is precisely the U.S. imperialists who are the ringleader plotting to unleash another world war, nuclear war.

Frightened by the daily intensifying revolutionary struggle of progressive peoples of the world for anti-imperialist sovereignty, the U.S. imperialists are trying desperately to the death to maintain and expand their sphere of domination. The U.S. imperialists are viciously plotting to oppose the socialist countries and once again enslave the developing countries. Extensively building up aggressive armed forces in major strategic zones and key military areas and increasing strategic military bases, the scoundrels are going berserk in order to provoke a war of aggression everywhere in the world.

The realities prevailing in the international arena show that all the progressive peoples, when they go forward to energetically launch the struggle for the independent-ization of the whole world, can completely liquidate imperialism and dominationism, the perpetual source of aggression and war, and defend the world's durable peace and security.

If all countries, all nations go forward to resolutely launch the anti-imperialist, anti-U.S. struggle, firmly maintaining the independent stand and attitude, imperialism and dominationism headed by U.S. imperialism will not be able to come alive again, and there will be no instances of the

developing countries being sucked into or used in the machinations of the imperialists for aggression and war.

Truly, only through the struggle for independent-ization of the whole world is it possible to check and frustrate another world war which the imperialists are going berserk in trying to provoke, and prevent regional disputes and armed clashes.

All facts bespeak that the guideline set forth by the great leader Comrade Kim Il-song is indeed a scientific world revolution strategy reflecting the common aim of progressive peoples of the world and mankind's common noble historic cause.

The great leader Comrade Kim Il-song in his speech at the banquet in celebration of the 35th anniversary of the founding of the republic once again precisely and thoroughly enunciated the method, too, to realize independent-ization of the whole world, the common aim of progressive peoples of the world.

The great leader Comrade Kim Il-song taught as follows:

"The peoples of all countries of the world, by positively joining the dynamic contemporary stream of anti-imperialist sovereignty and energetically launching the struggle against imperialism and dominationism and by repudiating all kinds of intervention by foreign forces and firmly maintaining the independent stand and attitude, should realize the independent-ization of the whole world."

Independent-ization of the whole world is the demand of the law of human history and of the developing world revolution, and mankind's common sacred task which all countries, all nations must unanimously carry out.

In order to realize the independent-ization of the whole world, above all all countries, all nations must firmly maintain the independent stand and attitude.

The independent stand and attitude is the life of a country, a nation.

Essentially, the independent stand and attitude is the peculiar attribute of a country, a nation, intent on living and developing independently as the master of its destiny. A country, a nation, only if it holds the independent stand and attitude, can insure its position as the master of its destiny and exercise its right and, if deprived of the independent stand and attitude, cannot avoid the fate of national ruin and enslavement.

To maintain the independent stand and attitude is an absolute requirement of each country, each nation, and a sacred right that may not be dispossessed of.

When all countries, all nations firmly maintain the independent stand and attitude, a commandign country and a commanded country, a dominating

nation and a dominated nation will come to disappear in the world, and a genuine equality and freedom can be insured between countries, between nations.

The complex international situation prevailing today more urgently calls upon all countries, all nations to firmly maintain the independent stand and attitude.

Under such circumstances, should countries, nations become unable to firmly maintain the independent stand and attitude, it is evident that they will become enslaved once again by the cunning machinations and stratagems of the imperialists and dominationists, and their fate will be toyed with.

Therefore, in order to realize the independent-ization of the whole world, all countries, all nations must firmly maintain the independent stand and attitude and thoroughly check and frustrate all kinds of stratagem and intervention by the forces of imperialism and dominationism.

An important demand arising for a country, a nation in firmly maintaining the independent stand and attitude is thoroughly exercising its sovereign rights in internal and external political relations.

To exercise its sovereign rights in internal and external politics is the indispensable demand and precondition of the country, the nation for maintaining the independent stand and attitude.

To say to exercise its sovereign rights in politics means precisely to defend its people's national independence and independent stand and attitude, protect the interests of its country, its nation, and implement politics to suit the aim of its people.

In the world there may be large countries and small countries, economically and technically developed nations and less developed nations, but there cannot be a dominating country or nation and a dominated country or nation. No one may violate the sovereign rights of others, and again, one must not allow the violation of its sovereign rights.

All countries, all nations must not permit the relations of superior and subordinate, the relations of master and servant in the world arena, and must thoroughly observe the principle of mutual equality and respect. Only when such principle is observed is it possible for each country, each nation to thoroughly maintain the independent stand and attitude and go forward to step up the independent-ization of the whole world, crushing the inequitable diplomatic relations and international relations imposed by the forces of imperialism and dominationism.

In order to realize the independent-ization of the whole world, it is also imperative to further expand and develop the nonaligned movement.

The nonaligned movement is a progressive movement opposing all manner of domination and enslavement and struggling for the sovereign rights of the

country, the nation, and a powerful revolutionary force of our era standing in confrontation with the forces of imperialism and dominationism.

The nonaligned nations, maintaining the independent stand and attitude in their internal and external politics, are at present energetically launching the struggle to oppose the machinations of exploitation and plunder, aggression and war provocation being perpetrated by the imperialist, dominationist forces, and they are energetically launching the joint struggle to smash the old international economic order and establish a new one. As the nonaligned movement further expands and strengthens with each passing day, the imperialists are being isolated and repudiated everywhere in the world.

To expand and develop the nonaligned movement which embodies the noble idea of anti-imperialist sovereignty, constitutes a reliable guarantee for protecting the independent stand and attitude of the developing countries and liquidating imperialism and colonialism once and for all and realizing the independent-ization of the whole world.

An important demand arising in expanding and developing the nonaligned movement is that of strengthening the unity and solidarity of this movement.

Unity and solidarity is the source of the invincible strength of the nonaligned movement and the decisive guarantee for the victory of the anti-imperialist sovereignty cause. Today's realities wherein the imperialists, dominationists are persistently plotting to divide the nonaligned movement and create alienation and disputes between the member nations urgently call for the unity and solidarity of the nonaligned movement more than ever before.

The nonaligned nations must confront, with the strategy of unity, all kinds of machinations of the imperialists bent on dividing and destroying the nonaligned movement, and aim the arrow of attack at the imperialist forces such as the U.S. imperialists. Only when so doing is it possible to check and frustrate all kinds of machinations of aggression and intervention being perpetrated by the imperialists and enocolonialists and consolidate national independence, and go forward to successfully solve the difficult and complex questions arising in the construction of a new society and new world.

The nonaligned nations must also go forward to strengthen unity and solidarity on the principle of the independent stand and attitude and equality, noninterference in the internal affairs of others and reciprocity.

To realize South-South cooperation between the nonaligned nations, the developing countries, is one of the important demands arising in the struggle for the independent-ization of the whole world.

To realize South-South cooperation is an important guarantee for the developing countries to achieve economic self-support and consolidate national independence.

Only by becoming self-supporting in economic terms is it possible to successfully build a self-supporting national economy and achieve the prosperity of the country and the people, and exercise complete sovereign rights and right to equality, throwing off the snare of neocolonialism.

Today under conditions that the imperialists, opposing the establishment of a new international economic order consistent with the era of the independent stand and attitude on the one hand, are cunningly perpetrating machinations bent on maintaining a neocolonialist plunder system under the plausible signboards such as "aid" and "loan" and "North-South cooperation," it arises as an even more urgent question to realize South-South cooperation.

The imperialists, because of their aggressive and plunderous nature, absolutely cannot have the generosity to give the developing countries, as a present, any kind of a new fair and just international economic order or economic self-support.

The developing countries, instead of holding any expectation or illusion of the imperialists, must conduct mutual exchanges and cooperation in economic terms on the principle of collective self-reliance.

In the present period, an important question arising in the realization of South-South cooperation is that of formulating practical measures for strengthening South-South cooperation and putting them into practice without delay.

The developing countries, maximally mobilizing and utilizing their abundant resources and potentialities and possibilities, must go forward to formulate measures for solving with priority those questions which must be solved more immediately. Here, what is important is that of strengthening cooperation and exchanges in the agricultural area and solving the question of food. And they must also realize many-sided cooperation and exchanges in all aspects of social life such as education and culture.

In particular, it is imperative to strengthen international exchanges and cooperation in the areas of educational and cultural construction which are arising as very important questions in the construction of a new society by peoples of the developing countries. The developing countries, by formulating positive measures in the search of various forms and methods for exchanges and cooperation in the educational and cultural areas and jointly seeking out the method to put into practice the measures already in place, must strive to make them realized at the earliest possible date.

In order to take practical measures for all such questions and widely develop South-South cooperation, it is imperative to quickly hold a South-South summit conference.

If the nonaligned nations and developing countries go forward to expand and develop South-South cooperation firmly united under the revolutionary banner of anti-imperialist sovereignty, it should be possible to successfully

build an independent-ized new world, putting an end to the old international economic order and neocolonialist exploitation and plunder of the imperialists.

The thought set forth by the great leader Comrade Kim Il-song for independent-izing the whole world is a matchless thought that has scientifically enunciated the basic direction of consummating the world revolution and the struggle strategy for the realization.

The world revolution is a great sacred task to build a new world where the independent stand and attitude of all countries, all nations, all peoples will have been completely insured. The world revolution can be consummated only through the ceaseless struggle of the anti-imperialist sovereignty force opposing imperialism and dominationism in the international arena.

The great leader Comrade Kim Il-song, by embodying the immortal chuche ideology in the world revolution theory and setting forth the unique thought for independent-izing the whole world, has given comprehensive answers to all the principled questions arising in the prosecution of the world revolution.

The thought set forth by the great leader Comrade Kim Il-song for independent-izing the whole world is above all based on his scientific analysis of the basic trend of our era and the complicated international situation, and uniquely enunciates a precise method which makes it possible to compose the world revolutionary force for the first time.

Into our era when the contemporary current of the independent stand and attitude is torrentially flowing, a basic turnaround has occurred in the balance of the world revolutionary force.

Included in today's world revolutionary force are diverse revolutionary movements with a variety of character and objective such as the socialist force and the international communist movement, the nonaligned movement and the democratic movement. Here, the nonaligned movement together with the socialist force, the international communist movement, constitutes two major revolutionary forces, and is a powerful revolutionary force of our era standing in confrontation with imperialism.

The great leader Comrade Kim Il-song, based on his scientific insight into such change in the balance of the world revolutionary force and the common aim of progressive peoples of the world, has clearly defined the motive power and struggle target of the world revolution. Thus he has laid the firm ideothoretical groundwork which makes it possible to compose the world revolutionary force for the first time and formulate scientific strategy and tactics.

Precisely herein lies the correctness and uniqueness of the thought set forth by the great leader Comrade Kim Il-song for independent-izing the whole world.

The thought set forth by the great leader Comrade Kim Il-song for independent-izing the whole world, based on his scientific analysis of the characteristics of our era's diverse movements, also enunciates the strategic guideline

for going forward to develop the overall world revolution, strengthening the international solidarity of the forces of the world revolution on the nation-state unit basis.

Today's revolutionary struggle for anti-imperialist sovereignty is under way on the unit basis of nation-states which have different revolutionary duties and sociohistorical conditions and in consequence, the world revolution, too, is being launched in a diverse manner in unprecedented breadth and depth.

The great leader Comrade Kim Il-song, based on his scientific analysis of such characteristics of our era's world revolutionary movement, has enunciated once again that for the people of each country to firmly maintain their independent stand and attitude, defend their national independence, and go forward to build an independent new society is the road of independentizing the whole world and that precisely herein lies an important guarantee for stepping up the world revolution. This is a scientific revolutionary thought that has clearly shown the method which enables various revolutionary forces to staunchly move the struggle for anti-imperialist sovereignty forward.

The thought and theory set forth by the great leader Comrade Kim Il-song for independentizing the whole world, because of their correctness and truthfulness, constitute a banner of encouragement more energetically quickening the dynamic contemporary stream of anti-imperialist sovereignty and vigorously inspiring the people to struggle for the construction of an independentized new society and new world.

When all countries, all nations of the world go forward to struggle firmly united under the banner of anti-imperialist sovereignty, they will come to completely liquidate imperialism and dominationism and successfully build an independentized new world where a durable peace will be insured free of aggression and war.

Our people, in the future the same as in the past further strengthening solidarity and cooperation with progressive peoples of the world aiming for the independent stand and attitude, shall go forward to energetically step up the task for the independentization of the whole world.

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